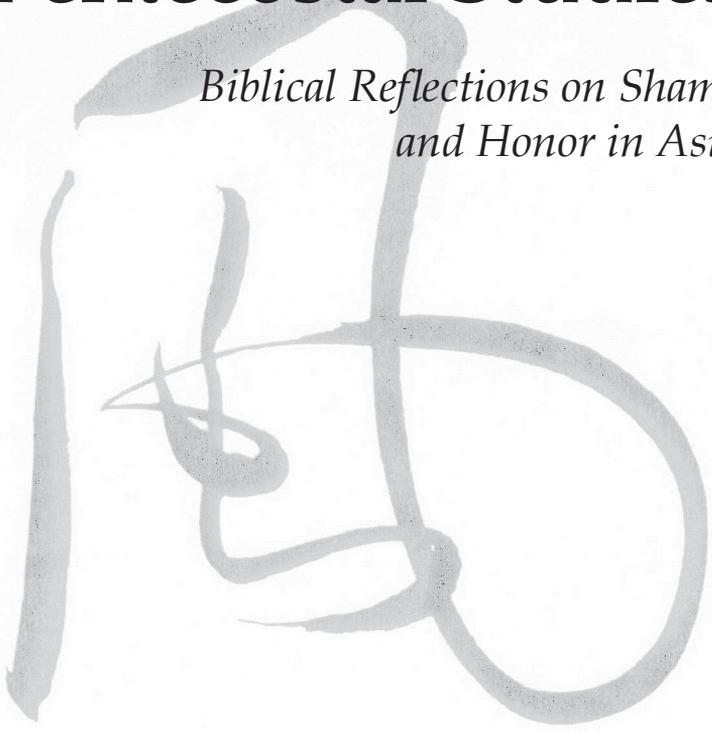


Asian Journal of Pentecostal Studies

*Biblical Reflections on Shame
and Honor in Asia*



Volume 21, Number 1 (February 2018)

Asian Journal of Pentecostal Studies
ISSN 0118-8534
Vol. 21, No. 1 (February 2018)

Editor
David M. Johnson

Editorial Board: Simon Chan (Trinity Theological College, Singapore), Paul Elbert (Pentecostal Theological Seminary, USA), Gordon D. Fee (Regent College, Canada), Peter Kuzmic (Gordon-Conwell Theological Seminary, USA), Wonsuk Ma (Oxford Centre for Mission Studies, UK), Russell P. Spittler (Fuller Theological Seminary, USA), Vinson Synan (Regent University, USA)

Book Review Editor: Teresa Chai

Editorial Committee: Rosemarie Daher, Megan Herrold, Debbie Johnson, Catherine McGee, Frank McNelis, Jon Smith, and Kimberly Snider

Layout Editor: Mil Santos

ASIAN JOURNAL OF PENTECOSTAL STUDIES is published twice per year (February and August) by the Faculty of Asia Pacific Theological Seminary, P.O. Box 377, Baguio City 2600, Philippines. Part or whole of the current and previous issues may be available through the internet (<http://www.aps.edu/ajps>). Views expressed in the *Journal* reflect those of the authors and reviewers, and not the views of the editors, the publisher, or the participating institutions.

© *Asia Pacific Theological Seminary, 2018*

Copyright is waived where reproduction of material from this *Journal* is required for classroom use or course work by students.

THE JOURNAL SEEKS TO PROVIDE A FORUM: To encourage serious theological thinking and articulation by Pentecostals/Charismatics in Asia; to promote interaction among Asian Pentecostals/Charismatics and dialogue with other Christian traditions; to stimulate creative contextualization of the Christian faith; and to provide a means for Pentecostals/Charismatics to share their theological reflections.

(Continue on back inside cover)

Asian Journal of Pentecostal Studies
Volume 21, Number 1 (February 2018)

EDITORIAL

Dave Johnson 1-3
Biblical Reflections on Shame and Honor in Asia

ARTICLES

Amanda Shao-Tan 5-31
*Spirituality for the Shamed Tsinoys with Disabilities:
The Shamed Jesus in the Book of Hebrews*

Marlene Yap 33-47
*The Crucifixion of Jesus Christ:
From Extreme Shame to Victorious Honor*

Im Seok (David) Kang 49-65
*Meaning of Remembrance of Me in
1 Corinthians 11:23-27 in Light of Bakgolnanmang:
A Korean Concept of Honor*

Im Seok (David) Kang 67-80
True Friendship: Job 6:14-30

Balu Savarikannu 81-94
Expressions of Honor and Shame in Lamentations 1

BOOK REVIEWS

Joel Tejedo 95-97
Ivan Satyavrata, *Pentecostals and the Poor:
Reflections from the Indian Context*

Monte Lee Rice 98-103
Wolfgang Vondey, *Pentecostal Theology:
Living the Full Gospel.*

Olga Zaprometova 104-108
Izaak J. de Hulster, Brent A. Strawn,
Ryan P. Bonfiglio eds.
*Iconographic Exegesis of the Hebrew Bible / Old Testament:
An Introduction to Its Method and Practice.*

CONTRIBUTORS 109

Biblical Reflections on Shame and Honor in Asia

With the rise of the church in the Majority World comes a rise in interest in issues drawn from those cultural contexts. One of the issues in the last few years has been that of honor and shame. While this is not a new issue to Asians, it is one of the most difficult aspects of Asian cultures for Westerners to grasp. It may have been issues like this that poet Rudyard Kipling, who was born in British India, had in mind when he wrote his famous line “East is East and West is West and never the twain shall meet.” Difficult or not, it is part of the core of most, if not all, Asian cultures.

It is also, as my colleague Marlene Yap pointed out to me some time ago, a core value in the background of the Mediterranean cultures in the New Testament era. I then discovered that the Old Testament cultures also had honor and shame as a core value, opening up new vistas of biblical understanding to me. I am not alone in this discovery.

Fortunately, authors like Jackson Wu, *Saving God’s Face: A Chinese Contextualization of Salvation Through Honor and Shame*, Jayson George and Mark Baker, *Ministering in Honor-Shame Cultures: Biblical Foundations and Practical Essentials* and Werner Minschke, *The Global Gospel: Achieving Missional Impact in Our Multicultural World* and others have begun to address this issue that bridges the gap between East and West as well as demonstrating the shame and honor values in the biblical background cultures.

This edition is our small contribution to the discussion. All papers here reflect viewpoints that are deeply biblical and thoroughly Asian. Two of our authors are from the Philippines, one from India, and one from Korea. Three of the papers here were originated from a class taught by Dr. Darin Land at the Asia Graduate School of Theology—Philippines, which is a consortium of several seminaries of which APTS is a part.

In the lead article, Amanda Shao-Tan discusses shame and honor among people of disabilities among her own ethnic group, the Chinese-Filipino community in the Philippines. For Shao-Tan, this is personal as she has battled a congenital disability all her life and used to feel ashamed of her body. After sharing part of her story, she takes us on a study of the book of Hebrews and tells us about how “Hebrews presents

an empathetic and empowering Jesus who is worthy of emulation in his responses to shame.” Amanda has learned well from Jesus and borne her disability with dignity and grace. I have seen her at various functions over the last several years and I have never heard her complain and she always has a kind word and a warm smile. She is one of my many heroes.

In the article that follows Marlene Yap, who is also a Chinese-Filipino, explores the cross and the resurrection through the prism of honor and shame. Rooting the events of the day in the Graeco-Roman culture of the times, she notes that Mediterranean cultures practiced a number of “status degradation rituals,” which included crucifixion. She then goes into detail about how shameful death on a cross was and how Christ willingly endured the shame, which God turned into honor (Phil. 2:6-11). In accepting Christ, we too, must accept the shame that comes from our sin. But in Christ, however, we are now honored, sitting with him in heavenly places (Eph. 2:6-7). Yap demonstrates that not only did Christ die for our sins, he also died for our shame and his death also put to rest the stigma that comes with shame and elevated us to positions of honor in Christ.

Im Seok (David) Kang then follows with an article whose theme is similar to Yap’s. Kang, however, also roots his theme deep in his Korean culture by exploring the meaning of the of the *hyeonchung* ceremony to honor the dead—specifically those who have died in service to others. He then proceeds to connect this to Jesus’ call to “do this in remembrance of me.” (I Cor. 11:23). In doing so, he explains how Jesus redefined his culture’s understanding of shame and honor in light of the values of the Kingdom of God. Finally, he introduces the Korean concept of honor, *bakgolnanmang*, and explains how Koreans could understand Jesus’ concept of honor within their own culture.

In Kang’s second article, he explores the concept of friendship in the book of Job, a concept which, he believes, is central to the book. While shame and honor are not specifically mentioned in the paper, the concepts are implied because he focuses on the idea of loyalty within friendship. This loyalty is an integral part of shame and honor. Job’s friends repeatedly failed the friendship test and shamed Job with their comments. In the final analysis, however, God intervenes and, after confronting Job with his ignorance and hearing his plea for forgiveness, restores Job’s honor in Job 42:7-17. God also restored Job’s friendships with those who had dishonored him.

Finally, Balu Savarikannu, from India, contributes an excellent paper on shame and honor through a threefold reading of Lamentations 1. First, it explores some characteristics of the Mediterranean culture as well as honor-shame references in the Old Testament in general. Second, it gives a close reading of Lamentations 1 through the perspective of

honor-shame. Third, it offers some contextual reflections of the study. This study is significant because there is no complete study on the book of Lamentations through an honor-shame perspective. A close reading of the book of Lamentations reveals cultural norms of honor as well as expressions of honor that counter those common in that culture.

Those of us from the West have much to learn about interpreting Scripture from our Asian colleagues. If my understanding of Kipling is correct, he was at least partly wrong. In Christ, the one who shamed and then honored above all, East and West can meet and understand one another.

As always, your comments and suggestions are welcome. You may contact me through the APTS website, www.pts.edu or through my personal email address, dave.johnson@agmd.org.

Respectfully,

Dave Johnson, DMiss
Managing Editor

INTERNATIONAL - PENTECOSTAL - MISSIONAL



APTS

www.apts.edu

ASIA PACIFIC THEOLOGICAL SEMINARY



Graduate Certificate in Ministerial and Theological Studies

Master of Arts in Ministry (M.A. Min.)

Master of Arts in Intercultural Studies (M.A.I.S)

Master of Arts in Theology (M.A. Theo.)

Master of Divinity (M. Div.)

Master of Theology in Pentecostal/Charismatic Studies (M. Th.)

Doctor of Ministry in Pentecostal/Charismatic Ministries (D. Min.)



Phone: +63 74 442 2779

Fax: +63 74 442 6378

email: info@apts.edu

P.O. Box 377, 2600 Baguio City, Philippines

IMPACTING THE FUTURE OF THE ASIA-PACIFIC CHURCH

Spirituality for the Shamed Tsinoy with Disabilities: The Shamed Jesus in the Book of Hebrews¹

by Amanda Shao-Tan

Introduction

“Face” (面子²) is an important commodity for the Chinese.³ One of the many Chinese concepts for shame is 失面子,⁴ literally “loss face.” When one feels ashamed, one cannot face other people because of this “loss of face,” the face being a representation of oneself.

While shame is a universal phenomenon, it is deeply ingrained in the psyche of Chinese Filipinos, or Tsinoy,⁵ both in individuals and in

¹This article was first presented as “Spirituality for the Shamed Disabled” in the 2012 Theological Forum of the Asian Theological Seminary entitled “*Walking with God . . . Christian Spirituality in Asian Context*,” February 9-10, 2012, at the Union Church of Manila, Makati, Philippines.

²Another word is 臉.

³Shame is important in Chinese culture due to the influence of Confucius’ teaching. Basically, shame in Confucianism is not a negative emotion, for shame is “an emotion as well as a human capacity that directs the person inward for self-examination and motivates the person toward socially and morally desirable change.” Jin Li, Lianqin Wang, and Kurt W. Fischer, “The Organization of Chinese Shame Concepts,” revised manuscript submitted to *Cognition and Emotion*, January 3, 2003, https://pdfs.semanticscholar.org/6802/904e2aaff733c68b488d3bea7d0d9c53_ea43.pdf (accessed July 18, 2017).

⁴丢脸 is another way of expressing “loss face.”

⁵By Tsinoy, I refer to Chinese who migrated to the Philippines several decades ago and/or those born to these Tsinoy migrants, whether they have acquired Filipino citizenship or not. Tsinoy do not refer to the new wave of Chinese migrants who, in the last decades, have taken permanent residency in the Philippines or who are residing temporarily in the Philippines to do business or to study. Although these two groups have cultural and value similarities, the reason I have made distinction between these two groups—the old migrants with their locally born descendants, and the recent migrants—is because the upbringing, culture, and values of these two groups are distinct and different. For when and why the word “Tsinoy” was coined, see Juliet Lee Uytanlet’s missiological study, *The Hybrid Tsinoy: Challenges of Hybridity and Homogeneity as Sociocultural Constructs among the Chinese in the Philippines in the Twenty-First Century*, American

groups.⁶ Whenever Tsinoy, or any of their family members, have any disability they are even more inclined to develop shame.

Growing up with a congenital disability, I, a Tsinoy, have felt ashamed of my body. Parts of me are disproportionate and disfigured. These parts look ugly to me. Some parts either do not function or they mal-function. Non-functioning and mal-functioning sometimes cause embarrassing “accidents.” This deformed and dysfunctional body of mine does not measure up against the normal. Thus, the sense of shame has become rooted in my inner psyche. Though I have felt this way, by God’s providence, the significant people around me—parents, siblings, and friends in school and at church—never showed aversion to my different body, so I thought this sense of shame was just my own personal feeling about my physical condition. It never occurred to me that shame in relation to disability is also an issue among my people-group, the Tsinoy.

It was not until a few years back that my colleague/friend/church mate, Professor (Prof.) Cristina Arcayan-Co, also a Tsinoy, jolted me with her stories of visitation of young Tsinoy mothers in their homes. She told me about parents who hid their disabled infants at home. Wanting to protect their kids from public spectacle, and because of shame, the parents had not let people know that they had children with disabilities.⁷ In a recent text correspondence with Prof. Arcayan-Co, who

Society of Missiology Monograph Series 28 (Eugene, OR: Pickwick, 2016), 3. For Uytanlet’s classification of Tsinoy as one of the groups among the six groups of Chinese Filipinos, see pp. 10, 191, https://books.google.com.ph/books?id=HdbPDAAAQBAJ&pg=PA192&lpg=PA192&dq=hybrid+tsinoy&source=bl&ots=WJHnkQAeO3&sig=BzhcSZFvywQJckjwp2OzJ9dJOG&hl=en&sa=X&ved=0ahUKewiliq_agZDVAhWDXbwKHRiQCCaQ6AEILjAD#v=onepage&q=hybrid%20tsinoy&f=false (accessed July 17, 2017).

⁶For the shame culture and its inculturation among Tsinoy, see Jose Vidamor B. Yu, *Inculturation of Filipino-Chinese Culture Mentality*, Interreligious and Intercultural Investigations, vol. 3 (Rome: Editrice Pontificia Università Gregoriana, 2000), 70-71, 127-128, <https://books.google.com.ph/books?id=c4WqAOKb5c8C&pg=PA70&lpg=PA70&dq=shame+in+the+chinese+filipino+culture&source=bl&ots=Zvvd3LgcCh&sig=O17RPJprqCufK46rNyaU4i8CbFQ&hl=en&sa=X&ved=0ahUKewiK3rTj8eHUAhVFNpQKHUFHAbS06AEIMDAC#v=onepage&q=shame%20in%20the%20chinese%20filipino%20culture&f=false> (accessed June 29, 2017).

⁷At around the same time, I had a phone interview with a Tsinoy Christian mother whose daughter has congenital disabilities. As a mother of school-age children, she had many opportunities to interact with other Tsinoy mothers. These mothers, in the course of chatting with this mother, would eventually open up that they have children with disabilities as well. But they would reveal it only after this mother candidly talked about her daughter (Interview on February 6, 2012). Somehow, this mother’s acceptance and forthrightness about her own daughter’s disabilities enabled these mothers to open up to her. Without her openness about her daughter, no one would have learned about the existence of these “unknown” and “hidden” peoples.

ministers among parents of disabled children, she reports that she does not see “hidden” children as much as before. Tsinoy parents are now more open about having special children, but generally they still avoid talking about them.⁸

Not only do the family members of the person with disabilities feel shame, the person with disabilities (PWD), more often than not, absorbs this feeling of shame, either from society or from their own family members. While being different has become a fad in this post-modern world, I suspect that being different in terms of disability is still not acceptable among the Tsinoy, and for people of most cultures.⁹

A Brief about This Article

I would like to address the Tsinoy’s feeling of shame due to disability (disability shame) by reading the Book of Hebrews (Hebrews) from the angle of shame. Hebrews presents an empathetic and empowering Jesus who is worthy of emulation in his responses to shame. Tsinoy, with their disability shame, should be able to relate to Jesus’ personal shame experiences and appropriate his experiences to nurture their own spirituality. Eventually, they may point people without disabilities to the way to face struggles with shame.

I will begin by briefly defining spirituality and disability, after which I will explain the basics of shame, and how PWDs develop shame. Factors that contribute to the shame of Tsinoy with disabilities (TWD) will be touched on. Then, I will also examine the relationship between spirituality and disability shame.

Spirituality and Disability

Spirituality

Spirituality is humanity’s essence. Though spirituality cannot be captured empirically, it still can be discerned circumstantially,

⁸“I don’t see that [referring to hiding special children] anymore. What is more common is that they avoid talking about their child. They don’t like to tell you their child’s diagnosis. They are not comfortable talking about their ‘special’ child.” Text correspondence on July 13, 2017.

⁹I am aware that my sense of the prevalent disability shame among Tsinoy is anecdotal based on my own observations and experiences rather than backed up by quantitative research.

philosophically, existentially and theologically.¹⁰ Spirituality permeates our beings and gives meaning to all of life.¹¹ Although it is difficult to define,¹² it is in essence, the integral and interconnected relationships with God, oneself, the community, and the environment.¹³ These varied relationships are what afford meaning and purpose in life¹⁴ and thus show a person's spirituality.¹⁵

Disability

The concept of disability has moved from the medical perspective, to the social model, to the bio-psycho-social model, and currently to the cultural model. From the medical viewpoint, disability refers to a loss, abnormality or impairment that limits one's functioning ability within the range of what is considered normal.¹⁶ The functional disability may be physical, psychosocial, developmental, or mental. Some disabilities are obvious, while others are not obvious. Examples of the former are acute autism, or the physical features of people with Down syndrome. Illustrations of the latter include diabetes, or mild attention deficit hyperactive disorder (ADHD).

The social model of disability views attitudinal and environmental barriers as causes of disability, because these impediments deprive PWDs of equal opportunities to fully, and effectively, take part in society.¹⁷ An example of an attitudinal barrier is the perception that

¹⁰D. O. Moberg, "The Reality and Centrality of Spirituality," in *Aging and Spirituality: Spiritual Dimensions of Aging Theory, Research, Practice, and Policy*, ed. D. O. Moberg (New York: Haworth Pastoral Press, 2001), 4-5.

¹¹J. A. Thorson and T. Cook, Jr., eds., *Spiritual Well-Being of the Elderly* (Springfield, IL: Charles C. Thomas, 1980), xiii, as cited by Moberg, 15.

¹²Moberg (16) says that spirituality is "identifiable only through indirect observation and an artificially abstracted breakdown of its component parts and dimensions."

¹³J. Armatowski, "Attitudes toward Death and Dying among Persons in the Fourth Quarter of Life," in *Aging and Spirituality*, 79.

¹⁴A. E. Soerens, "Spiritual Care by Primary Health Care Providers," in *Aging and Spirituality*, 102.

¹⁵This paragraph is lifted almost verbatim from Amanda Shao Tan, "Spirituality of Disability: The Indwelling of the Sacred in the Aberrant," *Phronēsis* 14, nos. 1 & 2 (2007): 7.

¹⁶Definition made by the World Health Organization in "World Programme of Action Concerning Disabled Persons," United Nations Enable, 1982, 1, <http://www.un.org/esa/socdev/enable/diswpa01.htm> (accessed July 19, 2017).

¹⁷The UN Convention on Rights of Persons with Disabilities, English Version, August 2012 (Bonn, Germany: International Paralympic Committee, 2012), 3, https://www.paralympic.org/sites/default/files/document/120818093927_291_2012_08+The+UN+Convention+on+Rights+of+Persons+with+Disabilities_ENG.pdf (accessed July 19, 2017).

PWDs have no capacity to earn a living. It includes not making accommodations to enable PWDs to be part of the work force. An environmental barrier may be an electrical post blocking the sidewalk, thereby hindering wheelchair users from maneuvering safely outside their homes.

The bio-psycho-social model fuses the medical and social model. Thus, disability is defined as “the umbrella term for impairments, activity limitations and participation restrictions, referring to the negative aspects of the interaction between an individual (with a health condition) and that individual’s contextual factors (environmental and personal factors).”¹⁸ Disability under this model considers hindrances arising from the bidirectional interaction between an individual’s impairment and discriminating social barriers.

The cultural model does not negate the biological impact, nor hindrances to functioning arising from discrimination and physical structures, but, additionally, it takes into consideration a society’s worldview. Hence, the understanding of disability arises from the medical perspective, from societal barriers, and can also be discerned from a culture’s socio-political situation, its legal dimensions, and its literature and films.¹⁹ For the purpose of this paper, the cultural model will be assumed.

Shame

Shame, a universal phenomenon,²⁰ is a human emotion.²¹ It is “self-conscious” in that it involves the awareness of self and involves self-reflection based on “some internally or externally imposed standards.”²² It develops as a result of ideals that are societally generated. Each family or society develops its own standards, values, and ideals. Through

¹⁸World Report on Disability (Geneva, Switzerland: WHO Press, 2011), 4, http://www.who.int/disabilities/wor ld_report/2011/report.pdf (accessed July 19, 2017).

¹⁹Jeremy Schipper, *Disability Studies and the Hebrew Bible: Figuring Mephibosheth in the David Story* (New York, NY: T&T Clark, 2006), 15-21.

²⁰Jing Zhang, “Understanding the Concept of Shame in the Chinese Culture,” *NYS Child Welfare/Child Protective Services Training Institute*, 4 (2015): n.p., <http://digitalcommons.buffalostate.edu/cgi/viewpoint.cgi?article=1006&context=cwcpstraininginstitute> (accessed July 31, 2017).

²¹June Price Tangney and Rondo L. Dearing, *Shame and Guilt* (New York: Guilford Press, 2002), 2 and 57.

²²Tangney and Dearing, 140, and Bai Lin and Ng Bee Chin, “Self-other Dimension of Chinese Shame Words,” *International Journal of Computer Processing of Languages*, vol. 24, no. 1 (2012): 52, doi: 10.1142/S1793840612411141, https://www.researchgate.net/publication/263905550_Self-other_Dimension_of_Chines_e_Shame_Words (accessed July 24, 2017).

socialization, two things happen: first, members of each group are informed of standards and ideals of the group. Second, members absorb the significance attached to those ideals and standards which become valued goals to be achieved.²³ Members of each family, or society, thus measure themselves against these important, treasured, familial, and societal goals. When people do not achieve these goals, they feel they do not measure up, and thereby feel shame.²⁴ As such, standards, ideals and the significance attached to them are social constructs.²⁵

Shame is not just an affect. It develops from “cognitive activities [which] involve the evaluation of an individual or his or her actions in regard to the individual’s standards, rules and goals.”²⁶ One evaluates oneself as “no good.”²⁷ In this “highly negative and painful state,” one’s behavior, thoughts, and speech are disrupted.²⁸

Although shame is a negative assessment, it can, as a neutral human experience, be healthy. It is profitable when the attachment of importance to certain societal values and behavior leads to fear of being humiliated, and thus thwarts immorality, and facilitates order in society.²⁹ It is not beneficial when the attachment is to societal ideals that have nothing to do with morality and civil order. A simple example of

²³“Socialization is important in the development of shame . . . not only because it is an important source of information about rules, standards, self, and so on; more importantly, it is primarily responsible for endowing those standards with significance, and making adherence to those standards an important goal for the individual. Significance is the crucial feature distinguishing appreciations from ordinary cognitive processes.” Karen Caplovitz Barrett, “A Functionalist Approach to Shame and Guilt,” in *Self-Conscious Emotions: The Psychology of Shame, Guilt, Embarrassment, and Pride*, eds. June Price Tangney and Kurt W. Fischer (New York, NY: Guilford Press, 1995), 50; also see pp. 51-57. See Tangney and Dearing, chap. 9 for individual, familial and other social factors involved in the development of shame.

²⁴Michael Lewis describes the physical and emotional states of shame this way: “The physical actions accompanying shame include a shrinking of the body, as though to disappear from the eye of the self or the other. This emotional state is so intense and has such a devastating effect on the self that individuals in such a state attempt to rid themselves of it. However, since shame represents a global attack on the self (‘I am no good’), people have great difficulty in dissipating it.” “Embarrassment: The Emotion of Self-Exposure and Evaluation,” in *Self-Conscious Emotions*, 210.

²⁵According to Barrett (25; also see pp. 39-41), shame is a social emotion. This means it is “(1) socially constructed, (2) invariably connected with (real or imagined) social interactions, (3) endowed with significance by social communication and/or relevance to desired ends . . . , and (4) associated with appreciations (appraisals) regarding others, as well as the self.”

²⁶M. Lewis, 210.

²⁷M. Lewis, 210. Also see Tangney and Dearing, 24-25, 56-57, 63.

²⁸H. B. Lewis, *Shame and Guilt in Neurosis* (New York: International University Press, 1971), n.p., as cited by M. Lewis, 210.

²⁹Lin and Ng, 53. Also see Barrett, 41-42, 46-47.

this detrimental consequence is when one absorbs the contemporary fashion standard and feels ashamed for being deficient in terms of fashion.

Barren women in the ancient Jewish culture are examples of people who did not commit anything morally shameful, yet they experienced the social stigma that surrounds childlessness.³⁰ These women felt they fell short of social ideals and thereby felt “painfully embarrassed.”³¹ Their status was reduced and their social identity diminished.³² Stigma, low status, and disability identity all contribute to a negative self-esteem. Infertility—which is a disability based on our definition—among Tsinoy women can likewise cause shame. How can a daughter-in-law face the in-laws who expect her to bear progeny to continue the family name? Thus, many infertile Tsinoy women often have a feeling of being a failure.

Shame feeling is thus developed from a cognitive negative self-evaluation. It is derived from perceiving that one does not live up to the societal constructs of what are deemed as important values, standards, expectations, norms, desires, ideals, or obligations.

Spirituality and Shame

We have said that spirituality refers to the interconnected relationships with God, self, society and environment that give meaning and purpose to life. Even as we claim that values which engender shame are social constructs, we do not, as people of God, dichotomize between the spirituality and shame because social constructs also come from God. In fact, through socially constructed standards and their significance and impact, whether healthy or not, shamed people have possibilities to develop meaningful relationships to themselves, others and God.

Some Contributing Factors to Tsinoy Disability Shame

Since this paper is for the Tsinoy shamed disabled and their families, I will cite two particular factors that can contribute to the development of shame for TWDs and their families. One is the way

³⁰R. E. Clements, *Isaiah 1-39*, New Century Bible Commentary (Grand Rapids, MI: Eerdmans, 1980), 52.

³¹Johanna Stiebert, *The Construction of Shame in the Hebrew Bible: The Prophetic Contribution*, JSOT Supplement Series 346, eds. David J. A. Clines and Philip R. Davies (Sheffield: Sheffield Academic Press, 2002), 90; see Is 4:1.

³²J. N. Oswalt, *The Book of Isaiah: Chapters 1-39* (Grand Rapids, MI: Eerdmans, 1986), 143.

Scripture depicts disability. Since 90% of Tsinoys are Christian (this includes Roman Catholics and other groups)³³ the likelihood of exposure to Scripture is high. In Scripture, “lame” and “blind” are metaphors used to illustrate the weakness, and therefore the downfall, of political power (2 Sam 5:8b).³⁴ A crippled foot in Proverbs 25:19 characterizes undependability and betrayal when someone needed help the most. In Deuteronomy 28:28-29, blindness is depicted as a curse for violation of the covenant.³⁵ John 9:39, read in the context of the whole chapter, uses blindness as a metaphor to refer to the incapacity to grasp what Jesus said.³⁶ These passages illustrate the negative depiction of disability in the Bible. Disability metaphors that describe character deficiency and spiritual incapacity can aggravate the TWDs’ and their families’ feelings of shame or negative self-perception.

Perfection as an ideal is highly ingrained among many Tsinoys.³⁷ In many ways, TWDs cannot measure up to the goal of perfection set by the Tsinoys society. Perfection is idealized in looks and beauty,

³³The figure is from an interview with Dr. Juliet Lee Uytanlet, missions’ professor of the Biblical Seminary of the Philippines. Dr. Uytanlet heard this number from Dr. Teresita Ang-See, a speaker at the seminar “Chinese in the Philippines: New Studies, Current Issues, Future Directions,” held at the Ricardo Leong Center for Chinese Studies, Ateneo de Manila University, Loyola Heights, Quezon City, on January 12-13, 2017.

³⁴Jeremy Schipper, “Reconsidering the Imagery of Disability in 2 Sam 5:8b,” *CBQ* 67 (2005): 432-434, also 434 fn 32.

³⁵Saul M. Olyan, *Disability in the Hebrew Bible: Interpreting Mental and Physical Differences* (Cambridge/New York: Cambridge University Press, 2008), 33-34, <https://www.amazon.com/Disability-Hebrew-Bible-Interpreting-Differences/dp/0521888077>(accessed August 7, 2017).

³⁶For a response to the issue of Scripture using disability as a negative metaphor, see Amanda Shao Tan, “Reading the Bible from a Disability Perspective: Grappling with the Necessity of Cure and with Disability as a Negative Metaphor,” first presented at the ATESEA Golden Jubilee Celebration in Trinity Theological College, Singapore on November 27, 2007. The revised edition was presented at the ATS Kape Forum of the Asian Theological Seminary on February 27, 2012.

³⁷“The importance of shame in Chinese culture is associated with the dominant social and moral thought of Confucianism. According to Confucian teaching, life’s highest purpose is seeking self-perfection, as represented by the concept of ren (仁), which means becoming the most genuine, most sincere and most humane person one can be.” Zhang. For a brief on Confucian value on perfectionism, see Ricci W. Fong and Mantak Yuen, “Perfectionism in Chinese Elementary School Students: Validation of the Chinese Adaptive/Maladaptive Perfectionism Scale,” *Talent Development & Excellence*, vol. 3, no. 2 (2011): 204, http://www.iratde.org/issue2011/fong_final.pdf (accessed July 20, 2017), and Kenneth T. Wang, Robert B. Slaney, and Kenneth G. Rice, “Perfectionism in Chinese University Students from Taiwan: A Study of Psychological Well-Being and Achievement Motivation,” *Personality and Individual Differences* 42 (2007): 1280, https://www.researchgate.net/publication/223746424_Perfectionism_in_Chinese_university_students_from_Taiwan_A_study_of_psychological_well-being_and_achievement_motivation (accessed July 20, 2017).

independence, productivity, success in a job, or stature of a position.³⁸ If TWDs internalize the Tsinoy standard of external appearance, they will feel ashamed for not measuring up. TWDs, like any PWDs, due to environmental hindrances (and perhaps because of functional inabilities), are unable to participate in the regular work force. Lesser opportunities to work lead to financial difficulty. Less wealth means lower status. The inability to augment family income adds more to the shame, and in this case, adds the shame of uselessness and being a burden. The domino, and cumulative, effect leading to shame can be traced to disability and the adoption of Tsinoy values of seeking perfection.

Additionally, for the Tsinoy, having good progeny is important to perpetuate one's name. To give birth to a congenitally "defective" child thus brings shame. Hence, good genes and reproductive fitness are valued.³⁹ The daughter-in-law, who would want to bear the prized grandson to continue the paternal line, would be at a loss to face the in-laws who expect, if not a male grandson, at least a *healthy* granddaughter. For Tsinoy who acquire disabilities as adults, the significance attributed to values such as beauty, independence and productivity also apply.

Shame, Disability Shame, and Spirituality

Interestingly, the above explanation of shame, its generation, and some contributing factors to Tsinoy disability shame, show us that ultimately, disability shame is no different from the shame of non-TWDs. Both groups feel shame. The way shame is engendered is also the same—through socialization. The values both TWDs and non-TWDs uphold are not disparate either. What may be dissimilar between these two groups is that TWDs, because of their loss of what society considers normal, can more easily feel deficient and easily develop shame. With the propensity to feel ashamed, TWDs are in a better position to experience Jesus' shame in ways that make them lead the way for non-TWDs. In other words, disability shame of TWDs becomes an opportunity for spiritual growth and even spiritual leadership!

³⁸Though we cannot generalize, in a collective culture like that of the Chinese, their self-conscious emotion of shame is construed interdependently, in that one views oneself shamefully considering one's relationship to others. Lin and Ng, 52-53, 57-58, 74.

³⁹This is the societal value I grew up with. Even now, one rarely sees Tsinoy females with obvious disabilities get married.

Shame in the Book of Hebrews

To nurture spirituality through TWDs' shame experiences, the theme of shame in the Book of Hebrews offers many instructive points. The book is addressed to first century people who lived somewhere in the Mediterranean. In the culture around this area, honor and shame are important values. To suffer shame is a painful affliction, a suffering of no mean intensity. The recipients of the book of Hebrews⁴⁰ were reeling under the damaging effects of shame due to their faith in their leader who was shamed, Jesus Christ.

In the time of Jesus, to be nailed to a cross—whether for a Jew, Greek or Roman—was an ultimate disgrace.⁴¹ Primarily done to non-

⁴⁰There are three views regarding who the recipients were: Jewish believers, Gentile believers or a mixture of Jews and Gentiles. For the arguments for Jewish Christians as recipients, see Paul J. Achtemeier, Joel B. Green, and Marianne Meye Thompson, *Introducing the New Testament* (Grand Rapids, MI: Eerdmans, 2001), 470-472. For the position that the recipients were Gentile Christians, see James Moffatt, *Hebrews: A Critical and Exegetical Commentary*, ICC, ed. Alfred Plummer (Edinburgh: T&T Clark, 1924), xv-xvii. For the argument that the believers were of mixed ethnic backgrounds, see David A. deSilva, *An Introduction to the New Testament: Contexts, Methods & Ministry Formation* (Downers Grove, IL: IVP Academic/Nottingham, England: Apollos, 2004), 776-778.

Whether the Christian recipients were Jews or Gentiles or an ethnic mix, we know for sure that they were second generation believers (2:3-4) who lived in the first century. There is no clear clue where they lived exactly. We can safely say that they lived in the Mediterranean area. But based on the first century situation in that area, if the recipients were Jews, even if they had lived in Palestine, they would have had exposure to the Greco-Roman society, culture and perhaps even literature. The recipients were probably well versed in the Hebrew Scripture and could read Greek. This can be gleaned from the author's extensive use of the Hebrew Scripture in terms of allusions and quotations, and in his citation using the Greek translation of the Hebrew Scripture. Knowledgeable in the Hellenistic Jewish way of interpretation and influenced by Greek philosophy, the author seems to be a Jew who had extensive exposure to Hellenistic thoughts and writings. Ronald E. Clement, "The Use of the Old Testament in Hebrews," *Southwestern Journal of Theology* 28, no. 1 (Fall 1985): 37, 40 and 40, fn 13, 44. For the recipients' connection with Roman Christianity, see deSilva, 2004, 789. For the proposed date of pre-70 CE, see Achtemeier et al., 472 and deSilva 2004, 788-789.

⁴¹David Chapman notes that the both the Greco-Roman and Jewish culture viewed the cross as shameful, although shame is mostly implicitly referred to in Jewish literature. *Ancient Jewish and Christian Perceptions of Crucifixion*, Wissenschaftliche Untersuchungen zum Neuen Testament 2, Reihe 244 (Tübingen, Germany: Mohr Siebeck, 2008), 217-219, 253, <http://kharzarzar.skeptik.net/books/crux01.pdf> (accessed June 28, 2017). For the first-century AD pagan writers'—Pliny the Younger and Tacitus—contempt for Christians who worshipped a crucified criminal, see Martin Hengel, *Crucifixion in the Ancient World and the Folly of the Message of the Cross*, trans. John Bowden (Philadelphia: Fortress Press, 1977), 2-3. Tacitus, in his *Annals* 15.44 reported of Nero's blaming the Christians for the fire that destroy a great part of Rome: "Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their

Roman criminals, rebels and slaves,⁴² the “sins” themselves should have had caused embarrassment for the offenders. Moreover, to be hung naked in a prolonged, conspicuous place was shameful in itself.⁴³ For a Jew, the additional connotation of one being cursed by God further fueled the shame.⁴⁴

In Hebrews, the author writes of Jesus dying on the cross, a death penalty meant for lowly criminals, for wrongdoers.⁴⁵ It was a humiliating death. Like a typical criminal, Jesus was hung naked in a public place to be shamed. He suffered cruel blows, mocking, and spitting, all which were done in contempt and derision (Heb 13:13⁴⁶).⁴⁷ Additionally, the Jews would have considered Jesus, also a Jew, cursed by God. In their eyes, he was an outcast, thus he suffered the shame of rejection (Heb 13:12-13⁴⁸).

abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular.” Early Christian Writings, <http://www.earlychristianwritings.com/text/annals.html>, (accessed July 1, 2017).

⁴²Hengel, 46-63.

⁴³Chapman, 70.

⁴⁴For the ancient Jewish witness that the suspension in Deut 21:22-23 refers to crucifixion, see Chapman, 148-149, 173, 176. For the perception of the suspended person as cursed by God as witnessed in the LXX, Old Latin, 11QTemple and *Targum Neofiti*, see Chapman, 176, 216-217, or as one cursing God (=blasphemer), see Chapman, 119-120.

⁴⁵Jesus was accused of blasphemy and of breaking the Sabbath, both of which are considered criminal offenses in the Jewish religious trial courts (Mk 14:63-64; Matt 26:65-66; Jn 5:18).

⁴⁶Ὀνειδισμόν refers to unjustified verbal insult. See Johannes P. Louw, and Eugene A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*, vol. 2 (New York: United Bible Society, 1989), s.v. 33.389 “Ὀνειδίζω, ονειδισμός, οὖ.”

⁴⁷Matt 26:67; Mk 14:65, 15:19; Matt 27:28-31//Mk 15:17-20; Lk 22:63-65; 23:11.

⁴⁸In Heb 13:12, the juxtaposition of ἔξω τῆς πόλης and ἔπαθεν shows that the shame of rejection was due to Jesus’ suffering on the cross. And in Jesus’ suffering “outside the gate” the author pictures Jesus excluded from the sacred Temple precinct. William L. Lane, *Hebrews 9-13*, Word Biblical Commentary, vol. 47B (Dallas, TX: Word Books, 1991), 542. We have already noted that Jesus was condemned as a blasphemer and a Sabbath breaker. For a Jew, Heb 13:12 would have made them recall in their Scripture that one is stoned ἔξω τῆς παρεμβολῆς for cursing or blaspheming God (Lev 24:13-16, 23) and for breaking the Sabbath (Num 15:32-35; cf. Ex 31:14-15, 15; 35:2). Thus Heb 13:12-13 depicts pictures of the rejection of Jesus.

The Shame of the Recipients and Their Potentially Shame-filled Responses

The recipients of Hebrews were not new to their own, and their Christian community's, public exposure to shame (10:33⁴⁹). A major factor that contributed to their devaluation—and therefore shame—before their neighbors and society was their faith in their shamed leader, Jesus Christ. As a result of their identity with this disgraced leader, some among the recipients likewise suffered the public humiliation of being imprisoned like criminals (10:34a; 13:3). To be identified with “bad elements” of society—that is, Jesus and their imprisoned co-believers—would taint these recipients' own reputation, something that they did not want to happen.

In addition, there was the corresponding loss of property—a cause of public scorn⁵⁰—due to their belief in Jesus (10:32-34). Economic downfall was a loss of family honor, for wealth represented family pride.⁵¹ Such losses contributed to the recipients' alienation from the rest of their community. So, like their leader Jesus, the recipients suffered shame as outcasts from their society. In a communal culture, to be ostracized brings about major pain.

By the time the author wrote to them, the recipients had become weary in their multi-faceted struggles of losses and shame. Being ashamed, with their own sense of unworthiness before the community, the recipients were tempted to disengage themselves from the cause of shame: Jesus and other believers. Some of them stopped identifying with other believers, as shown by their failure to meet with them (10:25). In their weariness, in the midst of struggles of shame and rejection, they had become inattentive in receiving God's Word (2:1; 3:7-8, 15; 5:11).⁵²

⁴⁹In 10:33, *θεατριζόμενοι* means being made the object of public shame. Louw & Nida, s.v. 25.201 “*θεατριζώ*.” For the meaning of *ὀνειδισμοῖς*, see fn 46. Louw and Nida (s.v. 33.389 “*ὀνειδίζω, ὀνειδισμός, οὐ*”) translate 10:33 this way: “you were made a public spectacle by insults . . .”

⁵⁰From Lane's (vol. 47B, 299-300) convincing presentation of the parallelism in the chiasm of 10:33a (“sometimes being publicly exposed to reproach and affliction”) with 10:34b (“and you joyfully accepted the plundering of your property”), we see that the loss of property invited public shaming. All quotations in this article are taken from the ESV unless otherwise indicated.

⁵¹*Theological Dictionary of the New Testament*, vol. VIII, ed. Gerhard Friedrich; trans. & ed. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1972), 170-171, s.v. “*τιμῆ*,” by J. Schneider.

⁵²Lane names their attitude as “apathetic,” “a lack of responsiveness to the gospel and an unwillingness to probe the deeper implications of Christian commitment and to respond with faith and obedience. . . .” William L. Lane, *Hebrews 1-8*, Word Biblical Commentary, vol. 47A (Dallas, TX: Word Books, 1991), 137.

In this immaturity in the knowledge of God's Word, they had not grown in their discernment of good and evil (5:11-14). They were even tempted to renounce their belief in Jesus (3:12; 4:1, 11; 6:4-6; 10:26-29), thereby potentially shaming Jesus again (6:6⁵³; 10:29⁵⁴).⁵⁵

Enabling Strategies in Hebrews for Dealing with Shame

The author of Hebrews wants to encourage the disheartened shamed recipients. One of the things he does is to turn the recipients' focus on Jesus. He begins by fostering affinity between Jesus and the recipients. Then, he establishes the capacity of Jesus to empathize with what they are going through, after which he discusses Jesus' ability to strengthen them, and finally, he shows the way Jesus handled shame.

The Empathetic Shamed Jesus

The first thing the author does is to emphasize that the shamed Jesus is able to understand, and feel, with the shamed recipients. He did so by drawing the recipients' attention to the intertwined identities of Jesus in 2:10-18.

Jesus suffered shame as a human being

We already said that Jesus suffered shame. And more than just experiencing shame, the Hebrews author highlights that the pre-existent⁵⁶ Jesus suffered shame as a human being, an idea that is given

⁵³In 5:11-6:12, the author warns the recipients against leaving the faith, in which they would act as if they were crucifying Jesus again, and put him to public disgrace (παράδειγματίζοντες) (6:6).

⁵⁴To leave Jesus is to treat him with disdain. Lane, vol. 47B, 295. The NET translates καταπατήσας as contempt, which the author pictured it with the degrading image of trampling Jesus under one's feet.

⁵⁵Peter S. Perry, "Making Fear Personal: Hebrews 5.11-6.12 and the Argument from Shame," *JSNT* 32.1 (2009): 100, reprinted, <http://www.sagepub.co.uk/journalsPermissions.nav>, <http://JSNT.sagepub.com>, doi: 10.1177/0142064X09339645, ATLA Religion Database with ATLASerials, EBSCOhost (accessed January 31, 2012).

⁵⁶The divinity of Jesus is also affirmed in this book. See 1:2c-3b; 3:1-6. For Jesus as the pre-existent Son of God, see Barnabas Lindars, *The Theology of the Letter to the Hebrews*, New Testament Theology, reprinted (Cambridge: Cambridge University Press, 1995), 29-35. For the argument of the pre-existence of Christ in 1:7-12, see Victor (Sung Yul) Rhee, "Christology in Hebrews 1:5-14: The Three Stages of Christ's Existence," *JETS* 59/4 (2016): 723-727, http://www.etsjts.org/files/JETS-PDFs/59/59-4/JETS_59-4_717-29_Rhee.pdf (accessed July 28, 2017); contra Rhee's view that vv 8-9 refer to Christ's exaltation and not to his pre-existence, see Lane, vol. 47A, 30-31.

prominence in this book. Hebrews 2:14a-b explicitly refers to Jesus' humanity when the author writes, "Since therefore the children share in flesh and blood, he [that is, Jesus] himself likewise partook of the same things [τῶν αὐτῶν]." "Same things" (v 14b) refer to the "flesh and blood" (v 14a), which is an idiom referring to being human.⁵⁷ A few verses later, Jesus is said "to be made like his brothers in *every respect*" [author's italics] (v 17). In the previous context of 2:10-18, in vv 6-8, the author, quoting Ps 8:4-6, speaks of Jesus' humanity also.⁵⁸ In the subsequent verse, 2:9, the author points to Jesus' suffering of death as a human being for humanity.⁵⁹ In other words, Jesus experienced fully whatever human beings experience. Jesus' punishment on the cross was shameful. Jesus felt shame in his suffering as a human being. In fully identifying himself with humanity, this shamed Jesus can empathize with the shamed recipients.

Jesus at the forefront of vicarious suffering shame as male sibling

Aside from underscoring the humanity of Jesus, the author of Hebrews also pictures Jesus as male sibling⁶⁰ in God's household or family. Although the book of Hebrews does not explicitly name Jesus as brother in God's family, the book uses familial language in portraying Jesus.⁶¹

⁵⁷For the meaning of "flesh and blood," see Louw & Nida, s.v. 9.14 "σῶξ καὶ ἄμα." For the different meanings of "flesh and blood," see Leland Ryken, James C. Wilhoit and Tremper Longman III, eds. *Dictionary of Biblical Imagery* (Downers Grove, IL: InterVarsity, 1998), s.v. "Body," under "The Body of Bone, Flesh and Blood," 105; "share" (κεκοινωνήκεν) and "partook" (μετέσχευ) do not share the same Greek root but they are "virtually synonymous". Lane, vol. 47A, 61.

⁵⁸"Man" and "son of man" are parallels. See Lane, vol. 47A, 48. "Son of man" can mean a typical human being, or the Messiah who is "the true, typical, authentic and representative human being." N. T. Wright, *Hebrews for Everyone*, 2nd ed. (Louisville, KY: Westminster John Knox, 2004), 15. Wright (15) supports this latter meaning based on the quote from Ps.110:1 in Heb 1:13. According to him, the author presents Jesus as the Messiah and True Human Being in order to show both Jesus' present position as the exalted Lord (2:7-8) and his future role in the new heaven and the new earth.

⁵⁹"Who for a little while was made lower than the angels, namely Jesus," (2:9a) means Jesus' "temporary abasement" as a human being. Lane, vol. 47A, 49.

⁶⁰Wright and Patrick Gray propose that Jesus is the older brother of the recipients. Wright, 19. Patrick Gray, "Brotherly Love and the High Priest Christology of Hebrews," *JBL* 122, no. 2 (Summer 2003): 338-340. ATLA Religion Database with ATLASerials, EBSCOhost (accessed February 6, 2017). Gray (336-337) believes that the author of Hebrews is familiar with the topic of sibling relationships in Hellenistic literature, particularly Plutarch's essay, "On Brotherly Love."

⁶¹See Gray, 338.

In 2:10-18 we find familial images. Sibling language is found in the word ἀδελφός in 2:11b, 12a and 17a.⁶² In 2:13-14, the word παῖδιά, referring to the children of God, falls within the same familial semantic domain. The father image is found in 2:11.⁶³ In addition to 2:10-18, the father-son image in 1:5, son-household/family picture in 3:6, and household image in 10:21 support the family metaphors in this book.⁶⁴

As Jesus' suffering death is tied to his being human, this suffering is likewise attached to his male image. The description of Jesus as the ἀρχηγός of salvation is in 2:10, the context in which the brother image of Jesus permeates (see above). As ἀρχηγός, this male sibling "blazed the trail of salvation along."⁶⁵ He opened up the way to salvation, and it was done through his suffering of death (vv 10b, 14). In other words, this brother Jesus did not merely feel for the sufferings of humanity, he even led the way in suffering the uncharted place of death. And the death was on behalf of his siblings,⁶⁶ with whom he was not embarrassed to be identified (2:11)! He was thus at the forefront of suffering for the shamed recipients with whom he fully identified.

In the male-dominated Greco-Roman and Jewish cultures, the male sibling takes up leadership in the family.⁶⁷ Likewise, in this spiritual

⁶²The figurative use of the word brother (and sister) in Hebrews is also found in the Hebrew Scripture. For example, Hos. 2:1.

⁶³In 2:11a, the comparatively literal translation "all have one source" in the ESV is dynamically translated as "all have on Father" in the NRSV. That Jesus and his siblings (2:11a, "those who are sanctified") have the same Father is supported by the sibling image in 2:11b ("that is why Jesus is not ashamed to call them brothers.").

⁶⁴πατήρ and υἱός in 1:5; υἱός and οἶκος in 3:6; and οἶκος in 10:21. For the meaning of οἶκος as a metonymy for members forming one family or household, see Joseph H. Thayer, *Thayer's Greek-English Lexicon of the New Testament* (Peabody, MA: Hendrickson, 1996), s.v. 3624. "οἶκος," Accordance 10.4.5 (accessed July 5, 2017).

⁶⁵F. F. Bruce, *The Epistle to the Hebrews*, rev. ed., NICNT (Grand Rapids, MI: Eerdmans, 1990), 80. Louw & Nida suggest that the significance of ἀρχηγός can be reflected in this translation: "who established a way of salvation and lead people to it," s.v. 36.6 "ἀρχηγός." That leadership is the predominant idea in 2:10, see R. J. McKelvey, *Pioneer and Priest: Jesus Christ in the Epistle to the Hebrews* (Eugene, OR: Pickwick, 2013), 21, https://www.amazon.com/Pioneer-Priest-Christ-Epistle-Hebrews/dp/1610978617/ref=sr_1_1?ie=UTF8&qid=1501400875&sr=8-1&keywords=mckelvey+pioneer+and+priest (accessed July 30, 2017).

⁶⁶The language for the beneficiaries of Jesus' death moved from the more generic to the specific. In v 9, Jesus died for "everyone," which is qualified as "many sons" in v 10, and is further qualified as Jesus' brothers in v 11. These were those who approached God through Jesus (7:25).

⁶⁷In Gen 34:1-31, Simeon and Levi murdered all the Hivite males because the Hivite prince Shechem raped Simeon and Levi's sister Dinah. In 2 Sam 13:1-33, Amnon raped and did not marry his virgin half-sister Tamar, disgracing her further (Deut 22:28-29). Absalom, as the brother of Tamar, took her into his protective care and avenged on behalf of Tamar's shame by murdering Amnon.

community of the recipients, Jesus is indirectly upheld as a male member who is in the lead, especially in suffering on behalf of his shamed brothers and sisters, with whom he is in solidarity. The significance of his being male, and his suffering death, will be played out further in the next section.

In summary, the recipients received the encouragement in 2:10-18 that this Jesus, whom they were following, can empathize with them in their suffering and shame because, as a human being and brother, he is able to fully identify with them in their suffering. As a human being and brother, he suffered death and shame, not only ahead of his clan, he also he suffered on their behalf!

The Empowering Shamed Jesus

Jesus our high priest

The Hebrews author discusses brother Jesus' substitutionary shameful suffering in 2:10-18. He expands the idea of substitutionary suffering in the subsequent parts of his letter (4:14-6:20; 7:1-28; and 8:1-10:18) in order to further encourage the shamed recipients. In addition to the sibling metaphor in 2:10-18, the author juxtaposes the high priest metaphor in the same passage.⁶⁸ One focal feature of this human-brother Jesus' vicarious suffering is his appointment as eternal high priest for the reason that he met all the criteria for high priest.

A high priest acts for people before God. He has to first purify himself and sacrifice for his own sins, then he can offer sacrifices for sins on behalf of the people (5:1b, 3; 7:27). He can be sympathetic and understanding because he, being human, is weak (5:2; 7:28). He cannot assign himself this position, with its corresponding functions, but has to be appointed (5:1a, 4). Jesus fulfilled all these requirements.

Jesus is compassionate because he knew what it meant to be weak as a human being. Like any human being, he was tempted (4:15b; cf. 2:18). Yet he learned through his suffering what obedience means (5:8). In his weaknesses, he knew he needed God his Father. His authentic humanity found expression in the necessity of his dependence on God. In anguish, he trusted in God and prayed to him.⁶⁹ He understood the struggles that shamed people undergo in the midst of suffering. Hence

⁶⁸Gray, 335-336.

⁶⁹The petition of Jesus in 5:7 could either be to save him from death or to raise him up after his death. The latter must be Jesus' trusting prayer, for in 2:9-10, 14, the author talks about the necessity of Jesus' suffering and death (also see 9:15). Paul Ellingworth, *The Epistle to the Hebrews*, NIGTC (Grand Rapids, MI: Eerdmans, 1993), 288.

4:15a says of Jesus, “we do not have a high priest who is unable to sympathize with our weaknesses.”

Jesus also offered a sacrifice before God. It was not any animal but he, himself (9:11-14, 26b)! It was his own blood that he offered before God (9:12, 14). This was a one-time, unrepeatable, (7:27; 9:12, 26, 28; 10:10, 12, 14) mediating death which cleanses an individual’s conscience (9:14; 10:22), purges sin (9:26),⁷⁰ appeases God’s wrath, and thus reconciles people to God (2:17⁷¹).⁷²

The sacrifice needed to be unblemished (Leviticus, *passim*). Jesus, as the sacrificial offering, stayed sinless in spite of sufferings. Throughout his earthly life and sufferings, he obeyed God’s will (10:9a, 10) and remained morally pure (4:15b; 7:26; 9:14). So, Jesus himself fulfilled the condition of an unblemished sacrifice.

In mediating between people and God by offering his unblemished self, and with his human experiences of weaknesses (which enabled him to understand people’s plight), Jesus earned the credentials to be appointed as the high priest (5:5-10). As high priest, he represents his siblings to bring their concerns to God (9:24). Since he lives forever, and holds this position permanently (7:25),⁷³ his intercession is effectual.

The shamed recipients had been feeling weary and exhausted in following the shamed Jesus (12:5, 12⁷⁴). Their endurance was faltering. There was a sense of weakness and powerlessness. Now in their spiritually immature and weakened state, they were tempted to reject Jesus. The ever-present high priest, Jesus, is always available through his intercessions, to empower them⁷⁵ so that they would not disgrace Jesus. They only needed to confidently approach this enabling, and empowering, Jesus (4:16; also see 10:19, 22).

⁷⁰See Lev 16 on the annual Day of Atonement when the high priest offers sacrifices for himself and for Israel to purify the sins of Israel.

⁷¹For the meaning of propitiation in 2:17, see *Dictionary of the Later New Testament & Its Development*, eds. Ralph P. Martin and Peter H. Davids (Downers Grove, IL: InterVarsity Press, 1997), s.v. “Death of Jesus,” 276. For a thorough study of this word, see Leon Morris, *The Apostolic Preaching of the Cross*, 3rd rev. ed. (Grand Rapids, MI: Eerdmans, 1965), 144-213.

⁷²In the author’s mind, the background for the self-sacrifice of Jesus is the annual Day of Atonement (Lev 16). The author selects elements of this annual ritual to argue that Jesus is the efficacious atoning sacrifice. Lindars, 91-94.

⁷³For the appointment of Jesus in the order of Melchizedek and is thus a permanent high priesthood (5:6, 10; 6:20; 7:1-28), see Lindars, 72-79.

⁷⁴Παρειμένας χεῖρας [“drooping hand”] and παραλελυμένα γόνατα [“weak knees”] (v 12) are images of exhaustion and discouragement. Lane, vol. 47B, 427.

⁷⁵I surmise that Jesus would empower them to endure the shame (see 12:1-3 below), which, based on 13:20-21, is part of fulfilling God’s will.

Emulating the Shamed Jesus

To summarize, the author of Hebrews presents an empathetic, empowering, and shamed Jesus to spur on the discouraged recipients, so that they may avoid further shaming Jesus. But the author does not stop here. In 12:1-3, the author shows the three-pronged response of Jesus to the disgrace of crucifixion, and explicitly urges the shamed recipients to imitate Jesus. The three-pronged response—acknowledging the shame of the crucifixion, yet devaluing its shame, and enduring it by acting on the basis of faith—is expounded below.

Jesus acknowledged that crucifixion itself is shameful

Hebrews 12:2 says that Jesus despised the shame of the cross. It is essential to note that Jesus did not deny that the cross is shameful. According to Hebrews' author, Jesus called the cross a shame (αἰσχύνης⁷⁶). Jesus acknowledged, and accepted, what the people of his time considered shameful. He was sensitive to the fact that the cross—reserved for wrongdoers—was shameful, and he felt it keenly. There was no stoic repression of shame.⁷⁷

Jesus devalued his society's significance of crucifixion shame but upheld God's values

While accepting the shame connected to crucifixion, Jesus took on another attitude regarding the disgraceful cross. The author emphasized the attitude of disdain or scorn,⁷⁸ a feeling born out of the view that something is valueless.⁷⁹ Jesus was able to reject society's view of dying on the cross as shameful because he reinterpreted the disgrace of the cross as honorable.⁸⁰ For a Jew, God's evaluation at the last judgment is

⁷⁶Literally “the shame of it,” “it” referring to the cross.

⁷⁷deSilva, 1994, 445-446.

⁷⁸καταφρονήσας means “to feel contempt for someone or something because it is thought to be bad or without value.” Louw & Nida, s.v. 88.192 “καταφρονέω.” NET translates καταφρονήσας as “disregarding,” while NIV translates it as “scorning,” a stronger word which fits more what the author puts forth.

⁷⁹Using first-century Stoic/Cynic views and Jewish martyrdom literature on shame and opinion of those people that count, deSilva (1994, 446) argues that this means that Christ “considered valueless” the disgraceful reputation that dying on the cross would bring him before the Greco-Roman society.

⁸⁰See deSilva, 1994, 456-457.

the basis for evaluation of what is honorable or disgraceful.⁸¹ Based on what the Hebrews' author writes, we see that Jesus, like the other minority Jews, valued what God values.⁸²

God values purity.⁸³ Jesus lived a sinless life as a human being, even though he was tempted; he did not do anything wrong that warranted the penalty of crucifixion (4:15; 7:26-27). He did not do anything wrong to shame God.

God values obedience. It was God's will that Jesus become a human being and die on behalf of those whom he would save (2:10, 17). We have already noted that Jesus became a human being and offered his body in one unrepeatable, vicarious, sacrificial death. This showed that Jesus valued what God wanted; he wanted, and yielded to, God's will and purpose (10:5-10, esp. vv 7 and 9). In his obedience to God, in which he suffered death (5:8⁸⁴), God honored him with the high priestly status (5:9-10, see above; 2:7, 9).⁸⁵ So, although Jesus had endured a shameful punishment, he did not need to be ashamed, for even in the disgraceful death, it was an honorable act of purity and obedience to God.

Jesus endured suffering and shame by acting on the basis of faith

Jesus trail blazed the way to salvation (2:10). He also led the way in terms of managing shameful suffering. How? He acted on the basis of faith (12:2⁸⁶). Faith refers essentially to "a moral quality of firmness, fidelity, and reliability."⁸⁷ It is the foundation of confidence in what is

⁸¹Citing Jewish intertestamental literature (Wis 2:19-20; 5:4-6; 2 Macc 6:19, 26, 31; 4 Macc 6:9-10; 11:2-6; 17:4-5), de Silva (1994, 443-445) shows that for the Jews, God is the standard "court of reputation" at the last judgment.

⁸²In cultural anthropology terms, minority members must be moved to disregard "the opinion of the disapproving majority" and must uphold the values and opinion of one with higher reputation within their own group. "Both Greco-Roman philosophers and Jewish authors routinely point to the opinion of God as a support for a minority culture's values. Both admonish group members to remain committed to the group's values, for that is what God looks for and honors in a person." *Dictionary of New Testament Background*, eds. Craig A. Evans and Stanley E. Porter (Downers Grove, IL: InterVarsity Press, 2000), 521, s.v. "Honor and Shame," by David A. deSilva.

⁸³In 10:22 believers are to draw near to God with hearts cleansed.

⁸⁴ἐμάθεν and ἔπαθεν are play of words in 5:8. The word ἔπαθεν, from πάσχω, is always connected to the death of Christ in this book (2:9-10; 9:26; 13:12). Lane, vol. 47A, 122.

⁸⁵More of God honoring Jesus below in "Reaping Honor for Doing the Honorable."

⁸⁶Lindars (111) interprets faith as a dative of manner, meaning one acts on the basis of faith. This is contrary to the understanding of faith as instrumental, meaning one acts by means of faith.

⁸⁷Lindars, 109.

hoped for, in the unseen.⁸⁸ It acts “as though they [the unseen] were present and visible.”⁸⁹ Faith thus acts confidently and enables one to grasp, and see, in the present what is unapparent yet real.⁹⁰ The faith that Jesus had enabled him to obey God to take up the cross, to bear⁹¹ its shameful suffering. Faith gave him the confidence that the unseen and future joy was his as though it were present. The future joy refers to the joy of eschatological celebration (2:12)⁹² that is appropriate for one’s vindication and exaltation.⁹³

Shamed Recipients were to Emulate Jesus

Hebrews exhorts the recipients to “ponder” (ἀναλογίσασθε⁹⁴) (12:3) on this shamed Jesus. They were “to keep thinking about” (αφορῶντες⁹⁵) (12:2) Jesus and they were not to allow anything to distract their attention from him. In their shame-tainted struggles, they were to center their thoughts on him who endured, not just the dying on the cross and the enmity that went with it, but also the accompanying shame.

This focused attention on Jesus was so that they might in their struggles emulate Jesus—their empathetic human brother/leader, their empowering high priest—attitudinally and behaviorally. They were to acknowledge that they felt shamed because their neighbors and society shamed them. They were to “despise” this shame by not attributing significance to their society’s view of what consisted of shame. Furthermore, they were to proactively react to shame by embracing what is honorable in God’s sight, and to act on that with faith. What is

⁸⁸Lindars, 111.

⁸⁹Lindars, 111.

⁹⁰In Heb 11, the author holds up OT saints and alludes to the Intertestamental Maccabees and prophets in the apocryphal *The Lives of the Prophets* (Lindars, 110 and 110 fn 111). These ancients of the Jews were society’s rejects. Yet acting on faith, they were able to “see” the “yet to be seen,” the heavenly city which was promised, which is to come and is to be rewarded in the future (v 16). This list led up to the leading model, Jesus.

⁹¹In v. 2, to endure means to “bear . . . a degrading experience.” Lane, WBC 47B, 415.

⁹²Ben Witherington III, *Letters and Homilies for Jewish Christians: A Socio-Rhetorical Commentary on Hebrews, James and Jude* (Downers Grove, IL: InterVarsity Press, 2007), 154-155.

⁹³Lane, WBC 47A, 60.

⁹⁴Thayer, s.v. 357 “ἀναλογίζομαι,” Accordance 10.4.5 (accessed July 13, 2017).

⁹⁵Louw & Nida, s.v. 30.31 “ἀποβλέπω, ἀφορώω.”

honorable is striving after virtues as suggested in vv 12-17.⁹⁶ By implication, if they did not act in faith, they were in danger of rejecting Jesus, and that would be shaming Jesus again (12:18-29).⁹⁷ Thus, the remedy to shame is to uphold honorable attitudes and behavior.

Solidarity with the Shamed

Familial, fraternal, and household metaphors abound in the letter to the Hebrews. Both Jesus and the recipients belonged to the household of God (3:6; 10:21). They were all brothers and sisters. To be siblings “means that they participate in the true family of God and so must act accordingly.”⁹⁸ To be siblings is to be part of one another (see 3:14). This includes embracing each other’s disgrace. Brother-high priest Jesus unashamedly identified himself with the shamed sibling-recipients. They, too, were to unashamedly bear his disgrace (3:14; 13:13).

Jesus did not abandon his siblings, but instead, lived and died for them, thereby incurring shame. In the same way, the recipients were not to disown their Christian siblings, including Jesus. Rather, they were to continue fellowshiping with fellow believers (10:25). Even under pressure, they were to continue to be present for their abused, and shamed, brothers and sisters as they had done so before (10:33b-34a), and were still doing (6:10).

Thus, the author’s empowering strategy in handling shame was to push the recipients to do the honorable thing. They were not to abandon the shamed Jesus, and to be in solidarity with both him and their shamed siblings.

Reaping Honor for Doing the Honorable

To reiterate, in Jesus’ life on earth, he accepted that dying on the cross in itself is shameful, from the point of view of the Romans, Greeks and Jews. But Jesus also knew that his dying on the cross, which was willed by God, and made him a victim of injustice, was not shameful. In fact, from God’s point of view, he knew he honored God in sacrificing

⁹⁶Lindars (113-114) points out additionally that faith “consists in the will to ‘run with perseverance the race that is set before us’ (verse 1). This suggests a positive striving after virtue” which are suggested in vv 12-17.

⁹⁷See fn 53. Scattered throughout the book, the author calls to the recipients’ mind their ancestors’ negative role models of disobedience as warnings (2:2 in 2:1-4; 3:7-11, 16-19 & 4:2-5 in 3:7-4:13; 10:28-29 in 10:26-31; 12:25 in 12:18-29). 4:2 and 6:12, which are in the warning passages, and 10:38-39 imply the significant role of faith in following Jesus.

⁹⁸*Dictionary of Biblical Imagery*, s.v. “Family,” 268.

his life on behalf of his siblings! Jesus knew who had the definitive say as to what is honorable and what is shameful.

As a result of choosing the honorable path designated by God, Jesus eventually reaped honor. Interspersed throughout Hebrews, we read about God exalting Jesus. His status is above the angels (1:9⁹⁹; 2:5-9) and above Moses (3:3). He was assigned the prestigious position, and function, of high priesthood, above that of the Levitical priesthood. His esteemed high priesthood was considered “great” (4:14). Forever he is ministering at God’s right hand, a supreme, honorable, and powerful position (1:13; 8:1-2; 10:12-13; 12:2). The temporal earthly shame paled in comparison with all these honors.

The implied message was that doing the honorable, results in honor. This was an indirect encouragement for the recipients to choose the honorable, which is to persist in following Jesus. In the end, this determination would be repaid with honor (2:10).

The Shamed Jesus for the Spirituality of the Shamed Tsinoyos with Disabilities

How can TWDs, with their disability shame, use the lessons learned from Hebrews to shape their spirituality, that is, their relationship with their inner self, God and others? Before we delve into the matter of fostering spirituality through disability shame, we should look into how being disabled can draw one closer to the shamed Jesus, both for PWDs in general, and for TWDs in particular.

The Advantages of Shamed Tsinoyos with Disability in Relation to the Shamed Jesus

Sufferings push us to reframe life’s perspectives. It reminds us of our frailties. It sharpens the way we see things. It clarifies the essentials from the non-essentials. Disability experiences, a kind of suffering, impel us to reflect on, and rethink about life, relationships, and priorities. Disability shame, which is a disability experience, provides an opening to think through values, attitudes and behavior.

Disability shame creates opportunities to relate to the shamed Jesus bidirectionally. Jesus experienced authentic human shame.¹⁰⁰ Because

⁹⁹For the differing views regarding whether v 9 refers to Jesus’ pre-existence with God or exaltation, see fn 56.

¹⁰⁰The cause of the shame of Jesus is different from those of PWDs though. Jesus experienced shame because he chose to follow God’s will. PWDs suffer shame due to circumstances they would never have chosen for themselves. Nevertheless, shame is shame. Jesus would have the same negative “I-am-no-good” and painful feelings as those of PWDs.

Jesus fully felt what shame was like, he understood what it meant to be humiliated and rejected, so he can empathize with those experiencing shame. PWDs can draw deep comfort from knowing that Jesus' empathy for them, and their disability shame, is real, coming from his own personal experience of shame. At the same time, PWDs, more than those who do not suffer from disability shame, are able to empathize with Jesus' shame affliction. Being touched by the empathy of Jesus and touching Jesus' pain, draws PWDs closer to Jesus' heart. Increasing intimacy with Jesus means deepening spirituality.

TWDs have two religious and cultural experiences that are advantageous in developing an affinity with the ostracized Jesus. Most Tsinoy families still practice patriarchy set up like their ancestors from China. In this male-centered structure, the son plays a central leadership role in the family. He is responsible for the family's concerns and needs. When the father becomes incapacitated or passes away, the son who is of age (usually the eldest) takes over family decisions. Jesus is male in the family of God. That he took the lead and suffered ahead of his siblings speak much about his care for this household of God. TWDs, and their family members, through their patriarchal experiences, find it easier to relate to the protective and loving leadership of Jesus, and hence foster trust in him. They can develop confidence in the effective way Jesus handled shame, learn from him, depend on him, and hence grow spiritually.

Tsinoyos live in the only Christian nation in Asia. They are among Christians who consist of at least 90%¹⁰¹ of the 100.57 million people in the Philippines.¹⁰² Also, 90% of the Tsinoyos claim to be Christians.¹⁰³

¹⁰¹In 2010, when the population of the Philippines was 93.3M, Christianity consists of 93%. These numbers are based on the study made by the US-based Pew Research Center. "Philippines Still Top Christian Country in Asia, 5th in the World," *Philippine Daily Inquirer*, Dec. 21, 2011, <http://globalnation.inquirer.net/21233/philippines-still-top-christian-country-in-asia-5th-in-world> (accessed July 18, 2017).

¹⁰²This 2015 census of population is the most updated. "Population and Housing," Philippine Statistics Authority, <https://psa.gov.ph/statistics/census/population-and-housing> (accessed July 4, 2017). Based on the UN estimate, the population of the Philippines as of July 11, 2017 is 103,827,341, Worldometers, Philippine Population (Live), <http://www.worldometers.info/world-population/philippines-population/> (accessed July 11, 2017).

¹⁰³See footnote 33. The 2010 Christian affiliation by number can be found in Table 5.11 "Household Population by Religious Affiliation and by Sex: 2010," in *Demography: Philippine Yearbook 2013*, https://psa.gov.ph/sites/default/files/2013%20PY_Demography.pdf (accessed July 11, 2017). Some of the Christian affiliation & their population are as follow: Roman Catholics, 74,211,896M; Evangelicals (under the Philippine Council of Evangelical Church) 2,469,957M; Iglesia ni Cristo, 2,251,941M; National Council of Churches in the Philippines, 1,071,686M; Bible Baptist Church, 480,409; United Church of Christ in the Philippines, 449,028; Other Protestants, 287,734; Other Baptists, 154,686.

Tsinoy evangelical Christians, a group among Tsinoy Christians, generally believe that the prayers of pastors are more powerful than their own. So, they have a penchant for requesting pastors to lead prayers, forgetting about the priesthood of believers. How does this lopsided erroneous thinking help develop an affinity for the ostracized Jesus? TWD believers, with their trust in the effective prayers of pastors, can approach the Ultimate Pastor, the high priest Jesus. This high priest/pastor, who has passed through shame experiences, can conjure a comforting picture of an effectual mediator. Jesus, the understanding mediator, intercedes on behalf of TWDs, and brings their pain and shame to the Father, hence empowering TWDs in their spiritual walk.

So, found in one person is this Jesus who is not only for the TWDs and their families, the trustworthy male sibling who protectively leads, but he is also the greatest mediator who strengthens them. What a combination of positions and roles. As our role model and Jesus empowers TWDs to resolve disability shame!

Resolving Disability Shame: Learn from, and Lean on, Jesus

One prevailing measure of success in society is overcoming disabilities.¹⁰⁴ PWDs endeavor to fit into the nondisabled world, to measure up and even to fare better than the able bodied. Influenced by the Tsinoy's perfectionist tendency, TWDs may be even more pressured to excel. For example, a person who is blind may overcome his/her disadvantages by finishing a Master's Degree with honor. This triumphant manner of dealing with disability is praiseworthy. But the notion that achievement can erase one's disability is misleading. The "success" accorded by society for feats in the midst of disability challenges can help assuage, and even erase, the sense of shame. But the "achievement approach" to help ease disability shame is not viable for every TWD, since disability experiences vary extensively. So, it is not possible for all TWDs to overcome their disabilities, and correspondingly, their disability shame.

I propose a way of facing shame that is doable for most TWDs: Learn from, and lean on, Jesus. All of life should be one of following Jesus and depending on him. If we TWDs are able to healthily exert effort to overcome our disability, we are to do so, not with our limited wisdom nor with our insufficient strength, but with all energy and focus

¹⁰⁴Steven E. Brown, *Movie Stars and Sensuous Scars: Essays on the Journey from Disability Shame to Disability Pride*, People with Disabilities Press Series, ed. Stanley D. Klein (Lincoln, NE: iUniverse, Inc, 2003), 71, <http://www.google.com/books?hl=en&lr=&id=7DL9mfh8ygQC&01=fnd&pg=PR13&dq=shame> (accessed April 9, 2011).

on Jesus, our brother-priest/pastor. Jesus has already extended compassionate mercy towards our pain of shame. We take a further step to emulate how he faced shame and to garner strength from him.

Disability is Shameful. Let Us Face It!

Jesus acknowledged that his punishment, and the accompanying hostilities, was shameful in themselves. We too, are to recognize that the Tsinoy society considers disabilities as not normal, and therefore, are shameful. Both the socially imposed shame, and the internally developed shame, of TWDs have to be acknowledged and embraced before shame can be dealt with. We have to face the truth that disabilities can make us feel ashamed.

Discern between Real and False Shame

Shame—a means for harmony and a deterrent against disorder—can be beneficial in any group. How can TWDs respond to disability shame without undermining the reality and healthy aspects of shame?

Jesus knew that his Greco-Roman and Jewish world attributed shame to the cross. Yet, he saw the difference between this socially imposed shame and the shame that resulted from his choice to obey God. So, we, the TWDs are likewise to distinguish between real shame and false shame.

Real shame is God-sanctioned. Real shame comes from committing immorality. It is what is shameful in God's eyes. False shame stems from cultural values, attitudes and behavior that are not the same as God-sanctioned causes of disgrace. It stems from not living up to the cultural standard of success, status, and beauty. This false shame imposed on TWDs is unnecessary shame. And TWDs do not have to adhere to expectations that lead to unhealthy shame.

Real shame, according to Hebrews, occurs when one is not attentive to God's Word. It is not listening to Jesus, the Ultimate Message. It is not clinging hard to him, especially when it is most difficult to do so. It is abandoning him. These are real shame, which dishonors God. We TWDs are not to commit such dishonoring shame, but are to live according to God's Word. We must appreciate his grace, look up to Jesus, listen to him intently, and follow him devotedly and wholeheartedly, especially when the going gets hard.

Disability shame is not moral shame. How we react to our disability shame may spell moral shame. For example, if we, because of shame, lash out in bitter anger against people around us, then this detrimental anger distances us from people and displeases God. So, instead of

reacting sinfully because of disability shame, we can redirect our focus to learning the difference between real and false shame. By choosing Jesus, TWDs honor God and find healing from false and needless shame. When our baffled mind cannot think through what is honoring and dishonoring to God, when our fragile soul is unable to choose what honors God, the empowering priest-pastor steps in as our ever-present help.

Act with Jesus' Faith to Persevere through Disability and Its Shame

Acting on faith, Jesus was able to obey God and persevere through his crucifixion pain and shame. He trusted that the joy of vindication and exaltation would be his eventually. And his trust was rewarded.

Living with a disability—whether temporarily or for a lifetime—entails many challenges. It is no fun at all. We TWDs are to remember how Jesus acted with faith in order endure shame experiences, insults, put downs, and rejection. On the basis of this same faith, we TWDs bear disability and disability shame. On this same faith, we look forward to the future life of glory and honor (2:10). If we struggle with faith, there is the empowering Jesus to run to.

Be Empowered by the Priest/Pastor Jesus

Having disabilities help us recognize our inabilities and limitations. In our weakness, we are often forced to seek help. Sometimes TWDs seek help from the wrong people. When the going gets too difficult, then it is the best time to hang on tight to Jesus, our priest/pastor. By ourselves, we are unable to differentiate real from false shame. By ourselves, we would not be able to live with faith, believing that if we honor God, he will honor us. We TWDs can confidently seek the intercession of Jesus, our ever-living mediator before our Father. We trust that Jesus will grant us fortitude and tenacity in dealing with disability and disability shame.

Move from Disability Shame to Solidarity with the Shamed

TWDs who are managing their challenges and disability shame, because of their own spiritual walk with Christ through their shame, can come alongside those experiencing shame.

Some TWDs are ashamed to associate with other PWDs. Being with other PWDs somehow heightens one's disability identity and brings to the fore one's own shame feelings. Jesus is different. He fully identified with his shamed siblings. The shamed believers in Hebrews are exhorted

to walk with their shamed brothers and sisters. So, we TWDs need to be courageous and identify ourselves with other PWDs.

The fact is, all human beings experience, and suffer, shame. Shame is a universal experience. The sense of shame not exclusive to PWDs/TWDs. So, we TWDs, with our disability shame experiences, have the privilege to befriend non-disabled who are imprisoned in their shame. Our experiences of shame, and its ramifications, hopefully will have moved us to experience the empathy of Jesus. Thus, we will be sensitive, and compassionate, towards those who feel ashamed, including the non-disabled. And our spiritual growth through disability shame hopefully becomes models for the able-bodied in their walk with the Lord.

Disability Shame: Birthplace¹⁰⁵ of Spiritual Leadership!

Disability, with its shame, has an adverse impact in the lives of TWDs. But disability shame does not have to be lived through negatively. TWDs, with their shame, are afforded opportunities to savor the empathy of Jesus, to feel his sufferings, to emulate his valuation and responses to shame, and to be empowered by him. Ultimately the message is about using disability shame to appropriate Jesus' shame to nurture one's spirituality. It is about nurturing spirituality *via* disability shame. With this maturing spirituality, TWDs can henceforth lead those **without** disabilities in their own responses to shame. Disability shame, when placed in the hands of the shamed Jesus, can be a birthplace of spiritual leadership.

¹⁰⁵Brené Brown, "The Power of Vulnerability," in TED, transcript at 12:29 minute, https://www.ted.com/talks/brene_brown_on_vulnerability/transcript?language=en (accessed March 11, 2017).

Dr. Dave Johnson



Theology in Context:
A CASE STUDY in the
PHILIPPINES

Foreword by Dr. Russ Turney

Russ Turney

**LEAVE A
LEGACY**

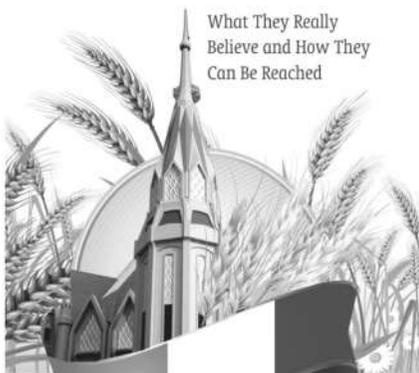
Increasing Missionary Longevity



FOREWORD
Dr. Greg Mundis

**UNDERSTANDING THE
IGLESIA NI CRISTO**

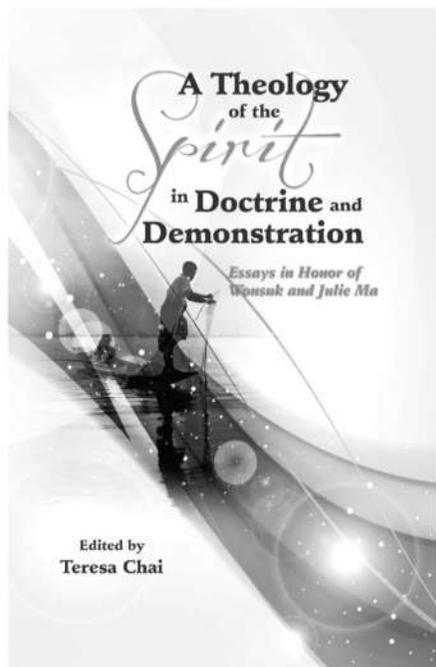
What They Really
Believe and How They
Can Be Reached



ANNE C. HARPER

**A Theology
of the
Spirit**
in **Doctrine** and
Demonstration

*Essays in Honor of
Wonsuk and Julie Ma*



Edited by
Teresa Chai

The Crucifixion of Jesus Christ: From Extreme Shame to Victorious Honor

by Marlene Yap

Introduction

I was blessed to be able to attend Sunday School at a young age. My Chinese father was a Buddhist and my mother, of Chinese, Spanish and Filipino descent, was a Roman Catholic. Although they were non-Christians then, they allowed me, together with my four siblings, to go to an evangelical Christian church. I am grateful for the Western missionaries who founded and pastored my church. They faithfully taught us the Word of God, and enhanced our skills in studying the Scriptures. However, I could have gained a deeper understanding and appreciation of Scripture if I had seen it from the standpoint of my own worldview, which is quite similar to the worldview of the Mediterranean culture in the first century.

The first-century Mediterranean society is mainly characterized by an honor-shame system. Likewise, the people in the New Testament, as well as its authors and readers, were shame-based in their worldview. The concept of honor and shame is a key to understanding the social and cultural aspects of the Mediterranean world.

According to Moxnes, honor is basically the public recognition of one's social standing.¹ Darin Land described it as "esteem in the eyes of others."² Honor is commonly classified into two types: ascribed honor and acquired honor.³ However, Zeba Crook suggests a more refined nomenclature for these two types of honor, namely, attributed honor and

¹Halvor Moxnes, "Honor and Shame," In *The Social Sciences and New Testament Interpretation*, edited by Richard Rohrbaugh (Peabody, Massachusetts: Hendrickson Publishers, Inc., 1996), 20.

²Darin Land, "Honor Then and Now." (Class lecture, Asia Graduate School of Theology, Manila, May 18, 2016).

³Bruce J. Malina and Richard L. Rohrbaugh. *Social-Science Commentary on the Synoptic Gospels* (Minneapolis: Fortress Press, 1992), 76; Moxnes, 20.

distributed honor, respectively.⁴ Attributed honor is inherited from the family at birth, depending on one's gender, family name, ethnicity, and rank. Distributed honor is conferred on the basis of virtuous deeds. It is also obtained through social advancement, through public accomplishments, when a benefaction is conferred, or through any kind of public challenge and riposte. Social interaction, religious life, and group loyalties are affected by values of honor and shame. The identities of individuals are influenced by their belonging to, and acceptance by, their family. Their success is thought to rest on the favorable ties they have with the community.⁵

Shame can be viewed either positively or negatively. To "have shame" is seen positively, connoting a concern for one's honor. To "be shamed" connotes a decrease in honor. It can refer to social insensitivity and results from the lack of concern for one's honor.⁶

The events leading to the crucifixion, the crucifixion itself, and the events afterward, all involved interplays of honor and shame. The significance of death by crucifixion, the characters and dialogues within the crucifixion passage and the supernatural phenomena that surrounded Christ's death, all contribute to understanding Christ's purpose for humankind. Viewed through the honor-shame lens, we can better appreciate the significance of how Jesus Christ, and his work on the cross, have reversed the cultural stigma of shame to become victorious honor. His death reveals his identity as the Son of God. On a broader spectrum, his work on the cross has radically shifted the honor-shame perspective on religious and social institutions (including kinship, gender, race, and social structures). On an individual level, his saving grace has granted not only a removal of guilt, but also a removal of shame and a reinstatement of honor.

I will thus attempt to make a condensed interpretation of the events surrounding the crucifixion and death of Jesus Christ, using the social science critical approach of viewing Scripture through the honor-shame lens. This research will be limited to the crucifixion and death passage in Mark 15:21-41. First, the significance of the events right before the crucifixion will be discussed (15:21). I will then give a brief background of death by crucifixion. Following that will be a discussion of the crucifixion of Jesus (15:22-32). Finally, I will address the supernatural phenomena surrounding the death of Jesus (15:33-41).

⁴Zeba Crook, "Honor, Shame, and Social Status Revisited," *Journal of Biblical Literature* 128, no. 3 (2009): 610.

⁵Bruce J. Malina and Richard L. Rohrbaugh, 76.

⁶Joseph Plevnik, *Honor/Shame, Biblical Social Values and Their Meaning: A Handbook*, edited by John J. Pilch and Bruce J. Malina (Peabody, Mass.: Henrickson Publishers, 1993). 96.

Events Before the Crucifixion (Mark 15:21)

After the wrongful trial, the sentence of death and the scourging and mocking by the soldiers, Jesus was led out from the palace to be crucified (15:1-20). The victim of crucifixion was supposed to carry his own cross.⁷ However, maybe due to Jesus' weakness and exhaustion, the soldiers forced Simon of Cyrene to carry it for him.

This brings us to question the whereabouts of the disciples, who should have been the ones to help Jesus at this time. The reason for their abandonment of Jesus is usually associated with the fear of being arrested, due to their connection with the convicted criminal. I contend that it was more due to shame than fear. One can look back and ask why they left their professions to follow Jesus in the first place. Were they expecting something? According to Malina, the social interaction in the first-century Mediterranean society functioned through a principle of reciprocity referred to as the "dyadic contract." This contract informally binds persons of equal status such as "colleague contracts," or persons of different status such as the "patron-client contracts."⁸ The "patron-client contract," also referred to as the patronage system, involves two parties of unequal honor status, in terms of possessions, power, and influence.⁹ The client would rely on the patron's resources, and reciprocate by giving loyalty and honor to the patron. These disciples were the clients who left their professions to follow Christ. Although he was not wealthy, nor even had a place to lay his head, the disciples would likely have seen Jesus as having both earthly, and spiritual, power and influence.

In line with the patron-client concept, it could be that the disciples were expecting some increase in honor, or a gain of power, in exchange for their loyalty to Jesus. This was evident in the request of James and John to sit at Jesus' right and left side in the kingdom of God (Mark 10:37).¹⁰ This can also explain the reason Peter rebuked Jesus for predicting his own death. Peter expected Jesus, as the Messiah, to

⁷Craig A. Evans, *Mark 8:27-16:20*. Word Biblical Commentary, eds. Bruce M. Metzger, David A. Hubbard, and Glenn W. Barker, vol. 34B (Nashville, TN: Thomas Nelson Publishers, 2001), 499.

⁸Malina, 100; The Filipino value system includes a certain form of dyadic contract referred to as "utang na loob," literally debt from the inside" or "debt of gratitude." This is established when one party receives assistance and is then morally and socially obligated to reciprocate in the future (Felipe L. Jocano, *Filipino Value system: A Cultural Definition* (Metro Manila, Philippines: Punlad Research House, Inc., 1997), 80-2).

⁹*Ibid.*, 100-1.

¹⁰A parallel passage in Matthew 20:21 depicts the mother of James and John as the one doing the similar request. In line with the honor and shame concept, the honor bestowed on the sons also brings honor to the whole family.

overthrow the Roman Empire and establish his rule over Israel. However, Jesus was arrested instead. All of this led to the disciples' disappointment, resulting in shame. There was also a suggestion that it was due to shame that the young man, possibly Mark, would rather run away naked than be identified with Jesus (Mark 14:52).¹¹ Likewise, Peter's betrayal, aside from avoiding trouble for himself, was a result of shame in being identified with Jesus.

So, with the absence of any disciples, Simon of Cyrene was chosen by the Roman guards to assist Jesus. Simon was a passerby, and most probably did not know Jesus personally. The need for force may have been due to his reluctance, or refusal, to do it. In my culture, it is shameful to be associated with a condemned criminal, much less to do something for him. So, it could also be shameful for Simon of Cyrene to be identified with Jesus, who was condemned to die, which was why he had to be compelled to carry the cross.

Simon was probably a Hellenistic Jew who resided in Jerusalem, or who came for the feast. He probably later became a Christian, which accounted for his sons' names, Alexander and Rufus, to be mentioned.¹² Most scholars have pointed out that these two sons must have been known to the original readers of Mark. They were prominent leaders at the time of Mark's writing, and the mention of the sons' names signified the authenticity of the event.¹³ However, I would take it as an act of honoring both father and sons. In my culture, a mention of one's family connection with someone famous is always honorable. So, this could be the case here.

Death by Crucifixion

Since we do not practice crucifixion now, we need to go back in history to see how crucifixion was viewed in order to better understand its implications. The shameful implication of the cross may be alluded to in the Old Testament. Deuteronomy 21:23 states that, "if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God.

¹¹Malina, 100-1.

¹²Raymond E. Brown, *The Death of the Messiah: From Gethsemane to the Grave*, vol. 2. The Anchor Bible Reference Library: A Commentary of the Passion Narratives in the Four Gospels (New York: Doubleday, 1994), 913.

¹³Frank J. Matera, *Passion Narratives and Gospel Theologies: Interpreting the Synoptics Through Their Passion Stories*. Theological Inquiries: Studies in Contemporary Biblical and Theological Problems, ed. Lawrence Boadt. (Mahwah, New Jersey: Paulist Press, 1986), 41.

You shall not defile your land that the Lord your God is giving you for an inheritance.” Although the word “tree” was used in Deuteronomy, and its allusion to the cross was not the original meaning of the text, the New Testament writers consciously interpreted it to pertain to the cross (Gal. 3:13).¹⁴ Moreover, recent findings in the Qumran scrolls have some evidence connecting the expression, “hang upon a tree” to crucifixion.¹⁵

The cross was evidently regarded as shameful in the New Testament. Hebrews 12:2 exhorts us to “look to Jesus, . . . who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.”

Some of the ancient historians and statesmen also wrote about crucifixion. The Roman statesman Cicero described it as “the most cruel and disgusting penalty,” (Verrem 2:5.165) and the “most extreme penalty” (Verrem 2:5.168).¹⁶ The Jewish historian, Josephus, called it “the most wretched of deaths” (Jewish Wars 7:203). Seneca, another Roman statesman, wrote, “Can anyone be found who would prefer wasting away in pain dying limb by limb, or letting out his life drop by drop, rather than expiring once for all? Can any man be found willing to be fastened to the accursed tree, long sickly, already deformed, swelling with ugly wounds on shoulders and chest, and drawing the breath of life amid long drawn-out agony? He would have many excuses for dying even before mounting the cross” (Dialogue 3:2.2).

In the contemporary world, methods of capital punishment such as hanging, firing squad, electric chair, and lethal injection all pale in comparison to crucifixion. Some modern societies have even abolished capital punishment, because they say it violates human rights. Some have denounced public execution and advocated for more privacy in capital punishment.¹⁷ People have developed new drugs for lethal injection, to lessen the pain.¹⁸ Crucifixion in the first century, however, had the full-blown package of extreme pain, suffering, and disgrace. Malina and Rohrbaugh described the extreme negative shame of the crucifixion of Christ: “Jesus is nailed naked to a cross to be seen by one and all, the ultimate in public degradation and humiliation.”¹⁹

¹⁴Ibid., 3.

¹⁵Joseph A. Fitzmyer, “Crucifixion in Ancient Palestine, Qumran Literature, and the New Testament,” *Catholic Biblical Quarterly* 40 (1978): 511.

¹⁶Andrew Ruth, “A Bit More History Regarding Crucifixion,” <http://www.oaklandpresbyterianchurch.org/a-bit-more-history-regarding-crucifixion> (accessed June 9, 2016).

¹⁷Pro-Con.org, “Historical Timeline: History of the Death Penalty,” <http://deathpenalty.procon.org/view.timeline.php?timelineID=000025> (accessed June 14, 2016).

¹⁸Ibid.

¹⁹Malina and Rohrbaugh, 276.

Crucifixion Event (Mark 15:22-32)

Malina referred to another honor-shame concept in the first-century Mediterranean society, called “status degradation rituals,” which describes what went on with the crucifixion of Jesus. Anthropologists use the term, “status degradation rituals,” in referring to “a process of publicly recasting, relabeling, humiliating, and thus re-categorizing a person as a social deviant. Such rituals express the moral indignation of the denouncers and often mock or denounce a person’s former identity in such a way as to destroy it totally.”²⁰ Jesus was honored as the “Son of God” in Mark 1:1. His enemies planned to destroy him by undermining, and devaluing, his standing among the people. They went through specific steps to humiliate him, denounce his public identity and credibility, ultimately leading to his death by crucifixion.²¹

Golgotha, which means “place of a skull,” was located outside the walled city of Jerusalem. The crucifixion took place outside the city, which heightened the shame of Jesus’ death, since it separated him from the people of Israel.²² This was near some widely travelled roads so that the execution could be easily seen, and serve as a warning to those who might break Roman law.²³

Wine mixed with myrrh was offered to him, but he did not take it (Mark 15:23). It is uncertain if the drink served as an act of mercy, or as a mockery.²⁴ Brown regards this act as being done in the context of mockery, although the action itself may not be a mockery.²⁵ If it was an act of kindness, it is ironic that the ones who offered the wine were the Roman soldiers.²⁶ His refusal to take it may be due to his commitment to drink the full cup of suffering.²⁷ His undertaking to accept the full extent of suffering led to the revelation of his true identity, as will be seen later.

The soldiers divided his garments and cast lots for them (Mark 15:24). This may confirm that Jesus was stripped naked in the view of all, which was the usual practice at that time.²⁸ The act of dividing the garments and casting lots for them can also be seen as furthering the shame and humiliation.

²⁰Ibid., 272-3.

²¹Ibid.

²²Matera, 41.

²³Robert H. Stein, *Mark*. Baker Exegetical Commentary on the New Testament, eds. Robert W. Yarbrough and Robert H. Stein (Grand Rapids, Mich.: Baker Academic, 2008), 710.

²⁴Ibid.

²⁵Brown, 940.

²⁶Ibid., 941.

²⁷Ibid., 941-42.

²⁸Matera, 42.

As a part of the status degradation of Jesus, they put an inscription on the cross. The inscription of the charge against him read, “The King of the Jews” (Mark 15:26). It had a pretense of wanting to honor Jesus with the title, but it was really a great dishonor. This title was meant to be a mockery by Jesus’ opponents.²⁹ This was meant “to show how Romans would deal with anyone who would try to rule in their place. As it stands, it serves to insult the Judeans by portraying their king as a naked slave for all to mock.”³⁰ Despite this mockery, the enemies of Jesus inadvertently declared the reality of his honor, because He is indeed the Christ and King of Israel!³¹

Another step of the status degradation was crucifying Jesus between two robbers, one on his right and one on his left (Mark 15:27). A pretense of honor and sarcasm can be noted in placing Jesus at the center. In Filipino culture, as was mentioned above with the case with Simon of Cyrene, it is likewise shameful to be associated with dishonorable persons, such as criminals, or even people with a base character.

The climax of Jesus’ status degradation was the succeeding instances of verbal abuse and malicious mockery by three different sets of people. As described in Mark 15:29-30, the first group to mock Jesus was the bystanders who derided him, wagged their heads, and said, “Aha! You who would destroy the temple and rebuild it in three days, save yourself, and come down from the cross!” The wagging of heads is a fulfillment of Psalm 22:7-8, which states that “all who see me mock me; they make mouths at me; they wag their heads; ‘He trusts in the Lord; let him deliver him; let him rescue him, for he delights in him!’”³² It was also a common gesture of contempt.³³ The reference to the destruction and rebuilding of the temple was an interesting precursor to the supernatural event that occurred after Jesus’ death, recorded in Mark 15:38, which will be examined in the next section.

The chief priests and the scribes then mocked him, saying, “He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe” (Mark 15:31). There may be no obvious reason as to why the bystanders hated Jesus, but there were conspicuous reasons as to why the religious leaders wanted to exact vengeance on him. Their hatred for Jesus can be understood through another concept in the honor and shame paradigm, known as the perception of limited good.

²⁹Stein, 713.

³⁰Malina and Rohrbaugh, 275-76.

³¹Narry F. Santos, *Turning Our Shame into Honor: Transformation of the Filipino HIYA in the Light of Mark’s Gospel* (Philippines: Life Change Publishing, Inc., 2003), 223.

³²Stein, 714.

³³Ibid.; see also Lamentations 2:15.

In the first-century Mediterranean world, all goods, including honor, were seen to exist in limited amounts. Individuals who want to improve their social position, therefore, have to do it at the expense of others. One's claim to honor will be perceived as a threat to the honor of another; thus, it needs to be challenged. Honor is attained through the social competition of challenge and riposte.³⁴ The religious leaders had been involved in a number of challenge-riposte dialogues, which ended in victory for Jesus and defeat for the religious leaders. Their disgrace caused an increase in honor for Jesus. They, on the other hand, felt robbed of their honor. This resulted in an increase in their hatred against and envy of, Jesus, which also explains their desire to kill him. This furthermore explains their harsh gloating and derogatory remarks against him.

The third group of mockers was composed of the two who were crucified with him (Mark 15:32).³⁵ It seems more natural for these two thieves to sympathize with Jesus, since they were similarly nailed to the cross. But they reviled Jesus instead. The dynamic of honor and shame was also at work here. It seems probable that they hoped to divert the shame they felt, from themselves to Jesus, or maybe make Jesus more shamed than they were, so they appeared honored in comparison. The three sets of insults markedly emphasize the honor degradation of Jesus.

It is worth noting how Jesus maintained his silence amidst all the accusations. Although he cried out loudly twice in 15:34 and 15:37, neither of these was retaliatory. He kept his composure and uttered no vengeful words.³⁶ In Filipino culture, insults and mockeries are hurtful and shameful. Even if the accusations are not true, not having the opportunity, and freedom, to disagree with them and voice one's defense is very difficult. However, Jesus kept quiet throughout all their abuse. In his humility, Jesus taught us that silence is more powerful than words. I have learned that silence connotes humility and has more impact than self-defense.

The Supernatural Phenomena Surrounding the Death of Jesus (Mark 15:33-39)

Mark recorded two supernatural events associated with the crucifixion: the darkening of the sun (Mark 15:33), and the tearing of the temple curtain (Mark 15:38). There was darkness over the whole land for three hours. Then Jesus cried with a loud voice, "My God, my God,

³⁴Malina, 95-100.

³⁵Matt. 27:44 and Luke 23:39-43 are parallel passages although Luke refers to only one of the thieves as the mocker.

³⁶Santos, 222.

why have you forsaken me?" (Mark 15:34). This was the only saying Jesus made from the cross that was recorded by Mark. It is unclear as to why Mark emphasized this cry. There have been various suggestions as to its implications, such as an expression of Jesus' intense suffering, Jesus' struggle against the power of evil, the emphasis of Jesus as the Son of God, or the depth of his emotion.³⁷ Another concept related to the honor-shame paradigm may help us discern Mark's unspoken logic.

Honor in the first-century Mediterranean society was tied to a person's identity, and a person's identity depends on belonging to, and being accepted by, the family.³⁸ It has always been presumed that honor exists within one's own family.³⁹ The honor among the family is grounded in trust and loyalty. Thus, the cry of Jesus was not a cry of despair, nor a shout of victory, but was rather an expression of anguish to God the Father, who forsook him.⁴⁰ Looking at this verse through the honor-shame lens impacts me as someone raised in a shame-based culture. In Filipino culture, it is indeed most hurtful and disgraceful, to be disowned by one's own family. The cry of Jesus can thus be understood as both intense sorrow from the weight of the world's sin, plus the feeling of being abandoned by his Father.⁴¹

Some of the bystanders heard him and thought that he was calling Elijah (Mark 15:35). Someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, simultaneously mocking him (Mark 15:36). It is hard to determine whether the offer of wine was to be seen as a kind gesture or an act of mockery. The offer of wine, also seen in Luke 23:36, could be an attempt to prolong Jesus' torture and keep him from dying quickly.⁴² This would be consistent with the status degradation ritual being perpetuated by his enemies.

Jesus then uttered a loud cry and breathed his last (Mark 15:37), and the curtain of the temple was torn in two, from top to bottom (Mark 15:38). This calls to mind the earlier reference to insults from bystanders who taunted Jesus for declaring the rebuilding of the temple three days after its destruction (Mark 15:29).

There were two curtains in the temple: the one within the sanctuary before the holy of holies, and the outer curtain separating the sanctuary from the courtyard (Jewish Wars 5,219). It is uncertain which one Mark was referring to. Some scholars favor the former one since this could

³⁷Stein 715-16.

³⁸Malina, 30.

³⁹Ibid., 38.

⁴⁰Matera, 46.

⁴¹Brown, 1051.

⁴²Stein, 716.

signify the direct access of Jesus' followers to the Father.⁴³ Others, myself included, prefer the latter one, which would have been visible to the public when the curtain was split in two.⁴⁴ This is an event that can better be seen from the honor-shame viewpoint. It is important to note that women, outcasts, and foreigners were prohibited from entering the inner courts of the Jerusalem temple; thus, the tearing of the outer curtain connotes a paradigm shift from the exclusivity of the Jewish male population.⁴⁵

Nevertheless, Mark did not specify which curtain was torn, although the tearing of the curtain signified the end of the temple cult and the access of all people to God's glory.⁴⁶ With Jesus' death, the function of the temple came to an end.⁴⁷ Many scholars view the tearing of the temple curtain as an act of divine judgment on the sanctuary and the nation.⁴⁸ However, through the honor-shame lens, I would contend that it was an affront to the Jewish attachment to the whole religious and political system. The nation of Israel, its religious leaders, and its people, took pride in their temple and religious rituals. Earlier in the ministry of Jesus, upon coming out of the temple, one of the disciples exclaimed about the beauty, and magnificence, of the temple stones and buildings (Mark 13:1). Jesus then predicted the destruction of the temple and the city (Mark 13:2).

The Jerusalem temple was a symbol of honor for the people of Israel. It was regarded as blasphemous when Jesus predicted its destruction. When the temple curtain was torn in two, their symbol of honor was ultimately defamed. The contemporary world has also witnessed how this worldview of connecting honor to structures is manifested. Although America and the world mourned the loss of many lives due to the atrocities of the 9/11 attacks perpetuated by Muslim extremists, these terrorists purposely targeted three edifices: the World Trade Center, the Pentagon, and possibly the White House, which represented the nation's financial, military and executive powers. Part of the reason for targeting those buildings could have been to dishonor the country and its people.

The tearing of the temple curtain symbolized the opening of the door for the whole world to receive the good news of salvation, and to render

⁴³William B. Lane. *The Gospel According to Mark*. The New International Commentary on the New Testament, ed. F.F. Bruce (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1974), 575.

⁴⁴Morna D. Hooker, *The Gospel According to Saint Mark*. Black's New Testament Commentary, ed. Henry Chadwick (Peabody, Mass.: Henrickson Publishers, 1991), 378.

⁴⁵Josephus. *Jewish Antiquities: Books XV-XVII*: trans. Ralph Marcus, Loeb Classical Library. (1963; repr., Cambridge, MA: Harvard University Press, 1980), 203.

⁴⁶Matera, 47.

⁴⁷Ibid., 68.

⁴⁸Stein, 717.

honor where it belonged. It also signified the lifting of the shame attached to women and outcasts. Jesus referred to a new temple, not built by hands (Mark 14:58). This new temple is a metaphor for the Christian community, which is composed of Gentiles as well as Jews.⁴⁹ Honor, in God's eyes, is beyond any physical structure or symbol. The tearing of the temple curtain is a reminder not to put one's trust in, or honor, things that do not really matter at all. It is also a reminder of God's love and grace for all mankind, regardless of race, status, or gender.

The culmination passage of the crucifixion and death of Jesus is a powerful confession from the one among the crowd least expected to give it, namely, a centurion. A centurion was an officer in the Roman army responsible for around eighty to a hundred soldiers.⁵⁰ This centurion was apparently in charge of Jesus' execution. In Mark 15:39, when the centurion, who stood facing Jesus, saw the way he breathed his last, he said, "Truly this man was the Son of God!"⁵¹ This exclamation of Jesus' sonship highlights the theme of honor.⁵²

In the interplay of honor-shame values, some ironies can be noted. A centurion was the first to recognize the close connection between Jesus' death and his sonship.⁵³ In contrast, the disciples had been with Jesus since the beginning of his ministry. They were witnesses to his miracles and teachings, and had even heard allusions of Jesus' impending suffering (Mark 8:31), yet they failed to acknowledge his shameful death as the key to his sonship. Likewise, the Jewish religious leaders were well-versed in the Scriptures, which referred to a messianic sonship in the line of David (Psalm 2, 89), but it was a Gentile who recognized Jesus as the Messiah.⁵⁴ "The climactic cry of the centurion that Jesus was the Son of God is the final unveiling of the secret surrounding Jesus' identity."⁵⁵ The crucifixion of Jesus led to a paradigm shift in the worldview of honor and shame.

Through all of these intricacies, the shame of Jesus' crucifixion and death turned into an avenue for Jesus to be honored (Phil. 2:6-11). What started out as intentional steps to disgrace him, through the public

⁴⁹Matera, 68.

⁵⁰Gary M. Burge, *A Week in the Life of a Roman Centurion* (Downers Grove, Illinois: IVP Academic, 2015), 12.

⁵¹Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, Michigan: Zondervan, 1996), 250 cites "Apollonius' Canon" which states that "both the head noun and the genitive noun either have the article or lack the article. It makes little semantic difference whether the construction is articular or anarthrous."

⁵²Santos, 224.

⁵³Matera, 42.

⁵⁴George Eldon Ladd, *A Theology of the New Testament*, rev.ed. (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1993), 160-1.

⁵⁵Matera, 79.

humiliation represented by crucifixion, the location of his crucifixion, and the mocking and gloating (by the Jewish leaders, the thieves and the crowd), eventually became the means by which Jesus was honored. His humble suffering and death culminated in his being honored with the title of Son of God.⁵⁶

Conclusion

The New Testament was written in the first century and thus must be read through its cultural perspective. Since the first-century Mediterranean society is, and was, basically shame-based, my understanding of Scripture increased as I looked at it through an honor-shame grid. Viewed through this lens, I had a better appreciation of the significance of how Jesus Christ, and his work on the cross, reversed the cultural stigma of shame into victorious honor.

Many underlying themes surrounding the crucifixion cannot be seen apart from the honor-shame lens. Various concepts in the shame-based society of the first century were helpful in unlocking the significance of the crucifixion passage. These include the patronage system, the shameful death of crucifixion, the status degradation rituals, the limited good concept, and the concepts of kinship, gender, social structures and religious symbols.

At the culmination of the crucifixion was the centurion's powerful exclamation of Jesus' sonship. This proves that the honor rendered to Jesus came through his humble suffering and shameful death. The climactic declaration that Jesus was the Son of God revealed the secret of Jesus' identity as the Messiah.

On a broader spectrum, Jesus' work on the cross radically shifted the honor-shame values present in social and religious institutions (including kinship, gender, race, and structures). The death of Jesus caused an honor reversal in the status of women, outcasts, and Gentiles, through the tearing of the temple curtain and the declaration of Jesus' sonship by a Roman centurion. On an individual level, his saving grace has granted not only a removal of guilt, but also a removal of shame and reinstatement of honor. Through Jesus' suffering and death, we see the depiction of extreme shame turning into victorious honor!

⁵⁶There is a great debate as to what the title of "Son of God" means. In "Military," *Dictionary of Jesus and the Gospels* (Downers Grove, Illinois: InterVarsity Press, 1992), 549, I. H. Marshall writes that the "centurion may have meant little more than that Jesus was an innocent victim whose manner of dying showed his extraordinary character; the Evangelists saw that his words could have a deeper significance than he may have intended."

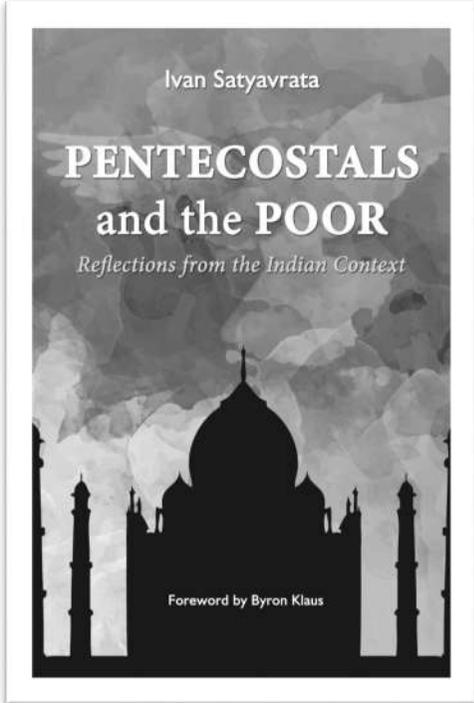
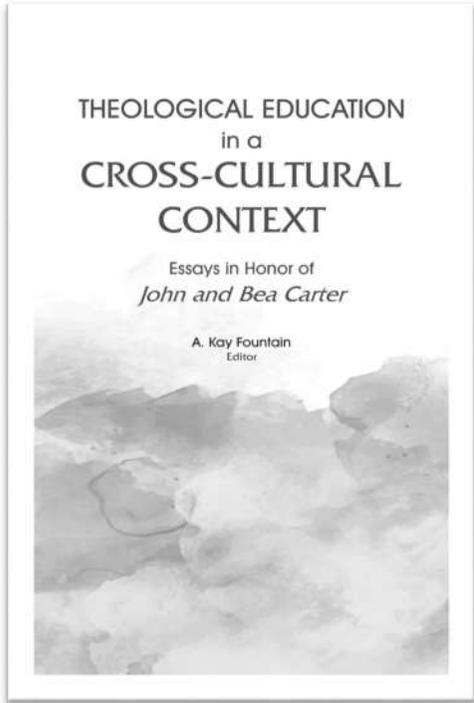
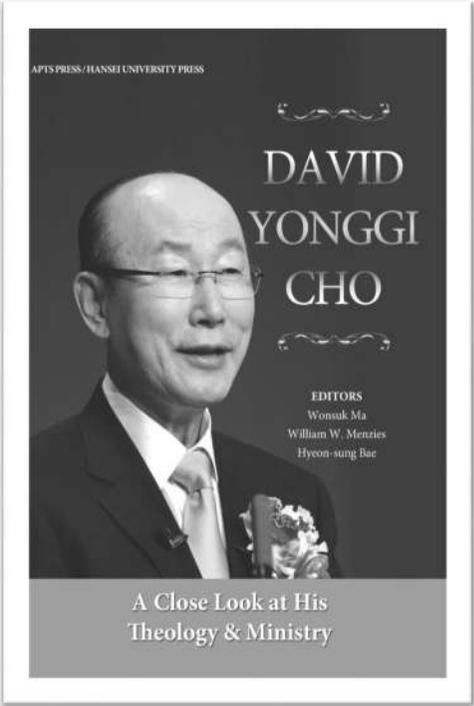
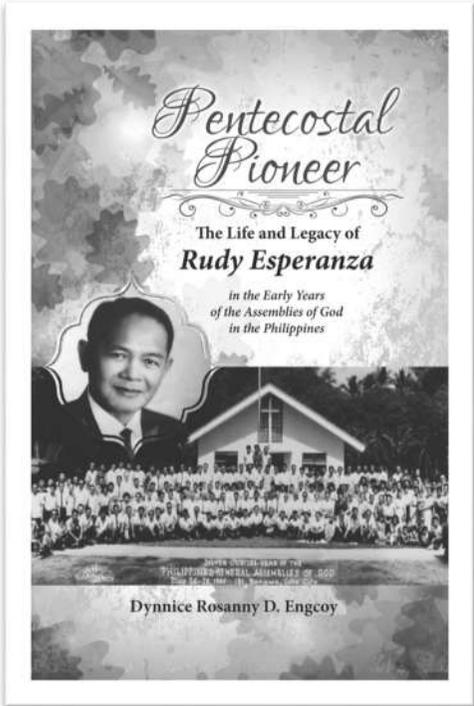
Bibliography

- Brown, Raymond E. *The Death of the Messiah: From Gethsemane to the Grave*. Vol. 2. The Anchor Bible Reference Library: A Commentary of the Passion Narratives in the Four Gospels. 2 vols. New York: Doubleday, 1994.
- Burge, Gary M. *A Week in the Life of a Roman Centurion*. Downers Grove, Illinois: IVP Academic, 2015.
- Crook, Zeba. "Honor, Shame, and Social Status Revisited." *Journal of Biblical Literature* 128, no. 3 (2009): 591–611.
- Evans, Craig A. *Mark 8:27-16:20*. Word Biblical Commentary, edited by Bruce M. Metzger, David A. Hubbard, and Glenn W. Barker. Vol. 34B. Nashville, Tennessee: Thomas Nelson Publishers Nashville, 2001.
- Fitzmyer, Joseph A. "Crucifixion in Ancient Palestine, Qumran Literature, and the New Testament." *Catholic Biblical Quarterly* 40 (1978): 493–513.
- Hooker, Morna D. *The Gospel According to Saint Mark*. Black's New Testament Commentary, edited by Henry Chadwick. Peabody, Mass.: Henrickson Publishers, 1991.
- Jocano, Felipe L. *Filipino Value system: A Cultural Definition*. Metro Manila, Philippines: Punlad Research House, Inc., 1997.
- Josephus. *Jewish Antiquities: Books XV-XVII*. Translated by Ralph Marcus. Loeb Classical Library. 1963. Reprint, Cambridge, MA: Harvard University Press, 1980.
- _____. *The Jewish War: Books IV-VII*. Translated by H. St. J. Thackeray. Loeb Classical Library. 1928. Reprint, Cambridge, MA: Harvard University Press, 1979.
- Ladd, George Eldon. *A Theology of the New Testament*. rev. ed. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1993.
- Land, Darin. "Honor Then and Now." Class lecture, Asia Graduate School of Theology, Manila, May 18, 2016.
- Lane, William B. *The Gospel According to Mark*. The New International Commentary on the New Testament, edited by F.F. Bruce. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1974.
- Leigh, Jackie D. "Honor, Shame, Resurrection." *Proceedings* (Grand Rapids, Mich.) 23 (2003): 101-8.

- Malina, Bruce J. *The New Testament World: Insights from Cultural Anthropology*. Louisville, Kentucky: Westminster/John Knox Press, 1993.
- Malina, Bruce J. and Richard L. Rohrbaugh. *Social-Science Commentary on the Synoptic Gospels*. Minneapolis: Fortress Press: 1992.
- Marshall, I.H. "Military." *Dictionary of Jesus and the Gospels*. Downers Grove, Illinois: InterVarsity Press, 1992.
- Matera, Frank J. *Passion Narratives and Gospel Theologies: Interpreting the Synoptics Through Their Passion Stories*. Theological Inquiries: Studies in Contemporary Biblical and Theological Problems, edited by Lawrence Boadt. Mahwah, New Jersey: Paulist Press, 1986.
- Moxnes, Halvor. "Honor and Shame." In *The Social Sciences and New Testament Interpretation*, edited by Richard Rohrbaugh. Peabody, Massachusetts: Hendrickson Publishers, Inc., 1996, 19-40.
- Pace, Karen L. "Shame is Often at the Heart of Bullying." Accessed June 14, 2016. http://msue.anr.msu.edu/news/shame_is_often_at_the_heart_of_bullying.
- Plevnik, Joseph. *Honor/Shame*. Biblical Social Values and Their Meaning: A Handbook, Edited by John J. Pilch and Bruce J. Malina. Peabody, Mass.: Henrickson Publishers, 1993, 95-104.
- Pro-Con.org. "Historical Timeline: History of the Death Penalty." Accessed June 14, 2016. <http://deathpenalty.procon.org/view.timeline.php?timelineID=000025>.
- Ruth, Andrew. "A Bit More History Regarding Crucifixion." Accessed June 9, 2016. <http://www.oaklandpresbyterianchurch.org/a-bit-more-history-regarding-crucifixion>.
- Santos, Narry F. *Turning Our Shame into Honor: Transformation of the Filipino HIYA in the Light of Mark's Gospel*. Philippines: LifeChange Publishing, Inc., 2003.
- Seneca. *Ad Lucilium Epistulae Morales*. Translated by Richard M. Gummere. Loeb Classical Library. 1925. Reprint, Cambridge, MA: Harvard University Press, 1989.
- Stein, Robert H. *Mark*. Baker Exegetical Commentary on the New Testament, edited by Robert W. Yarbrough and

Robert H. Stein. Grand Rapids, Mich.: Baker Academic, 2008.

Wallace, Daniel B. *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament*. Grand Rapids, Michigan: Zondervan, 1996.



**Meaning of Remembrance of Me in 1 Corinthians 11:23-27
in Light of *Bakgolnanmang*; A Korean Concept of Honor**

by Im Seok (David) Kang

Introduction

One of the most important events in Korea is *Hyeonchung-il*—the Korean Memorial Day. The government of South Korea has designated June 6 as a national Memorial Day in order to honor those soldiers and civilians who sacrificed their lives for the country during the Korean War, as well as those who bravely carried out the independence movement during Japanese colonization.

The meaning of *hyeonchung* (顯忠) can only be properly understood when read based on its Chinese letters. *Hyeon* (顯) indicates a broach that is placed on a head, like a crown of the king in the ancient times. *Chung* (忠) consists of two letters—one (中) is “center” or “bull’s eye” and the other (心) is “heart,” which refers to one’s life and the place where blood is produced. When it’s read, it means loyalty derived from the heart. Like an archer who focuses on the bull’s eye when he bends his bow, it denotes a person who pledges his loyalty to his master only. Putting these two letters together, *hyeonchung* means placing a crown on the head of one who gave his fealty to his master or country. Thus, *hyeonchung-il* is the day of remembering those who showed their sincere loyalties by sacrificing their lives, and putting crowns on their heads, even after their death.

As a remembrance of them, a ceremony is held every year at *Hyeonchung-sa*, the National Cemetery. On this day, the president of Korea, along with other officials, pray and lay flowers on the graves of those who sacrificed. Furthermore, all Koreans voluntarily display the national flag on their front doors to commemorate these heroes. It shows how Koreans deeply honor those who sacrificed their lives for others.

Just as honor is a predominant value in Korean society, so honor (and dishonor) was among the most significant values for persons to be

taught from their childhood in the first century Mediterranean World.¹ Bruce Malin, in his *New Testament World*, presents honor and shame as "the pivotal values" of the world in which early Christianity began and flourished.² David deSilva, in his book *Hope of Glory*, insists that the role of honor in the Mediterranean World provided the readers of the New Testament with wider and deeper perspectives for understanding the contexts.³ Many social traditions regarding honor were developed to gain and maintain one's honor, and exercised in order to show his social rank publicly. However, unlike the worldly perspective of honor during His time, Jesus inverted its value to the society and taught new lessons. He was even obedient to death on the cross, which was considered the most dishonorable way to die, in order to redefine it for believers.

Having said that, I find similarities between Korean culture and the New Testament in terms of honor relative to "remembrance." In this paper, I will present a short overview of the predominant value of honor in the Mediterranean World, which had shaped the cultural background of the New Testament. Through the studies of Jesus' parable of table fellowship, and His death on the cross, I will also attempt to address how Jesus redefined its value in society. In addition, the meaning of remembrance in 1 Corinthians 11:23-26 will be surveyed to highlight the death of Jesus as a climax of His honor. Lastly, *bakgolnanmang* (the Korean concept of honor) will be introduced to underscore the meaning of remembrance in that I Corinthians passage in the Korean context.

Honor as a Pivotal Value in the Mediterranean World

It is evident that we human beings attempt to find our identity in relation to others in our society. Being socialized accordingly from our childhood must be a crucial issue. How virtuous we are in terms of social norms, or values, is recognized by other members of the society. One of the most dominant societal values might be honor. For many, gaining, or losing, honor in a community is of great importance. Malina defines honor as follows: "Honor is the positive value of a person in his or her own eyes plus the positive appreciation of that person in the eyes of his or her social group."⁴ In other words, public testimony about individuals is important for an honor rating in our world.

¹David A. deSilva, *Hope of Glory: Honor Discourse and New Testament Interpretation* (Collegeville, MN: Liturgical Press, 1999), 2.

²Bruce J. Malina, *The New Testament World: Insights from Cultural Anthropology* (Atlanta, GA: John Knox Press, 1981), 12.

³deSilva, xiii.

⁴*Ibid.*, 25.

In light of this social phenomenon, honor was also an extremely important societal value in the Mediterranean World during the time of Christ. This is strongly supported by a wide range of ancient literature.

Ancient Literature

It seems that the concept of honor is critical for understanding the motivation of the heroes depicted in Homer's *Iliad*. The *Iliad* showed that honor made it reasonable, and acceptable, to go to war, to fight with friends, and to be away from family for many decades. Homer's characters were able to gain honor through heroism in battle, the belief being that it was "disgraceful to wait long and at the end go home empty-handed."⁵ Honor was the utmost motivation to continue the battle, despite its extreme difficulties.

A good example of honor is demonstrated in the *Iliad* through the story of Hektor, of whom it was said, "Glorious Hektor, who was ever the bravest fighter of the Trojans,"⁶ and that he "learned to be valiant and to fight always among the foremost ranks of the Trojans, winning for (his) own self great glory, and for (his) father."⁷ *Iliad* 24.505 also depicted death as being no hindrance to honor. Hektor said, "I have gone through what no other mortal on earth has gone through; I put my lips to the hands of the man who has killed my children."⁸ This was considered honorable in the eyes of the readers.

David deSilva's treatment of handbooks such as Aristotle's *Art of Rhetoric* and Cicero's *Rhetorica ad Herennium*, which motivated their readers to follow courses of action, is even more useful as we investigate the influence of honor in the Mediterranean World. The goal of orators was to persuade their hearers to adopt the action that they (the orators) considered honorable:⁹ "Praise and counsels have a common aspect; for what you might suggest in counseling becomes encomium by a change in the phrase. . . . If you desire to praise, look what you would suggest; if you desire to suggest, look what you would praise."¹⁰

Aristotle believed there were some motives that would affect people in making decisions. For these motives, deSilva interprets that "the orator's addressees would desire what was praiseworthy, the successful

⁵Homer, *Iliad*, 2.297.

⁶*Ibid.*, 6.460.

⁷*Ibid.*, 6.444.

⁸*Ibid.*, 24.505.

⁹David Arthur deSilva, *Despising Shame: Honor Discourse and Community Maintenance in the Epistle to the Hebrews*, 2nd ed. (Atlanta, GA: Society of Biblical Literature, 2008), 41.

¹⁰Aristotle, *The Art of Rhetoric*, 1.9.35-36.

advisor should point to the honorable course.”¹¹ In order to make the hearers adopt the speeches given by orators, it seems that they also used shame with reference to honor. The orators caused their hearers to feel shameful as a way they chose to seek the good things for honor, as evidenced in Aristotle’s *Rhetoric* 2.6.12:¹²

It is also shameful not to have a share in the honourable things which all men, or all who resemble us, or the majority of them, have a share in. By those who resemble us I mean those of the same race, of the same city, of the same age, of the same family, and generally speaking, those who are on an equality; for then it is disgraceful not to have a share, for instance, in education and other things, to the same extent.¹³

The *Rhetorica ad Herennium* mentions that there exists an essential group of virtues—wisdom, justice, temperance, and courage being the four components of honor.¹⁴ It even emphasizes “praiseworthy” as one of the most important components.¹⁵ Praise and blame were considered to be the devices that challenged, and persuaded, people to keep the values of their society. In this sense, it is obvious that the hearers of the addresses were expected to emulate the models presented by the orators in order to gain, and maintain, their own honor.

In a final set of speeches near the conclusion of Josephus’ *The Jewish War*, Eleazar addresses the last remaining resistance fighters. He wants the revolutionaries to steal the victory away from the Roman forces by dispatching their families. Throughout the speech, considerations of the preservation of honor predominated:

At this crisis let us not disgrace ourselves; we who in the past refused to submit even to a slavery involving no peril, let us not now; along with slavery, deliberately accept the

¹¹deSilva, *Hope of Glory*, 15.

¹²This idea is even emphasized in Aristotle’s *Nicomachean Ethics* 3.8.1-3, which says, “First, as most closely resembling true courage, comes the citizen’s courage. Citizen troops appear to endure dangers because of the legal penalties and the reproach attaching to cowardice, and the honours awarded to bravery; hence those races appear to be the bravest among which cowards are degraded and brave men held in honor. It is this citizen courage which inspires the heroes portrayed by Homer, like Diomedes and Hector. . . . This type of courage most closely resembles the one described before, because it is prompted by a virtue, namely the sense of shame, and by a desire for something noble, namely honour, and the wish to avoid the disgrace of being reproached.”

¹³Aristotle, *Rh.* 2.6.12.

¹⁴Cicero, *Rhetorica ad Herennium*, 3.2.3.

¹⁵deSilva, *Hope of Glory*, 18.

irreparable penalties awaiting us if we are to fall alive into Roman hands.¹⁶

From the above non-canonical writings, it is obvious that honor was brought to the forefront, and presented as “the pivotal value” of the world in which early Christianity began. However, Jesus challenged this deeply embedded honor value by criticizing the cultural traditions regarding who received it and how it was acquired.

Jesus’ Reversal of Honor

It is apparent that Jesus reforms the fundamental understanding of the honor system to redefine its meanings and functions. Neyrey argues,

His reform consists not only in refining and correcting the Torah of Israel, but in engaging the values and consequent social structures of his social world. Jesus did not overthrow the honor code as such, but rather redefined what constitutes honor in his eyes and how his disciples should play the game.¹⁷

Table Fellowship (Luke 14:7-14)

A good example of Jesus’ reversal of honor is found in Luke 14:7-14, which is about the parable of the “table fellowship.” Jesus redefines the social value revealed in the honor system, which people sought in order to keep their own worth in society. Verse 11 depicts Jesus converting pride into humility. Bartchy insists that people were raised, and taught, to seek the best seats and places of honor at table,¹⁸ which indicates a tendency toward self-exaltation in the society. Jesus, however, denies this social value and, instead, urges people to be humble. Verse 11 reads (New International Version, NIV, is used throughout this paper), “For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.” It is modeled on Proverbs 25:6 that says, “Do not exalt yourself in the king’s presence, and do not claim a place among great men.” Jesus subverts the social value and teaches a new ethic of humility, which was actually believed to be a vice in that society. In concurring, Lyle Story notes that “The elevation of humility as a virtue

¹⁶Josephus, *The Jewish War*, 7.324.

¹⁷Jerome H. Neyrey, *Honor and Shame in the Gospel of Matthew* (Louisville, KY: Westminster John Knox Press, 1988), 164.

¹⁸S. Scott Bartchy, “The Historic Jesus and Honor Reversed at the Table,” in *The Social Setting of Jesus and the Gospels*, ed. Wolfgang Stegemann (Minneapolis, MN: Fortress Press, 2002), 178.

stands in contrast with Greek culture wherein humility is regarded as a vice.”¹⁹

In verse 11, theological passives are used. Exaltation (ὑψόω) should be only the action of God. When used in a passive form, ὑψόω denotes being exalted by God, because the name of God as the subject of the action was avoided in the Old Testament.²⁰ In this sense, it is evident that he who humbles himself will be exalted by God. It implies that we have to concentrate on God’s way of honoring His people (i.e., through humility), not on the soical and human preoccupation with honor.

Regarding humility (ταπεινός), it is worth noting that “The humility of the publican, which contrasts with the arrogance of the Pharisee, has its basis in self-knowledge and consists in entire self-committal to God’s grace.”²¹ Furthermore, humility is described as “the fundamental attitude of Christians in view of the unity of the church”²² (see Philippians 2:3). In other words, Jesus teaches us that any attitude of selfishness and conceit is to be prevented by an attitude of humility. Thus, one’s position depends on God, not on his own self-seeking.

Also, Luke 14:12-14 depicts the inclusiveness of the members of the community in contrast to the exclusiveness, and hierarchy, in the Mediterranean World. Verse 12 says, “When you give a luncheon or dinner, do not invite your friends, your brothers, or relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid.” From this, we can find the usual custom of invitation, which was reciprocity. Neyrey sums up the motivation behind that usual custom as follows,

As a way of reassuring their friends that they had not broken faith with the system, they would invite only the right people, which is exactly what Jesus criticizes in 14:12-14. They would choose the best seats at whatever dinners they attended to signal the same thing.²³

One of the goals of table invitation of the honorable in a society was to be associated with the “influential, powerful, and well connected” for

¹⁹Lyle Story, “One Banquet with Many Courses (Luke 14:1-24),” *Journal of Biblical and Pneumatological Research*, vol. 4 (2012), 83.

²⁰TDNT, 608.

²¹TDNT, 16.

²²EDNT, 334.

²³Richard L. Rohrbaugh, “The Pre-Industrial City in Luke-Acts: Urban Social Relations,” in *The Social World of Luke-Acts: Models for Interpretation*, ed. Jerome H. Neyrey (Peabody, MA: Hebdrickson Publisher, 1991), 146.

one's advantage.²⁴ For this reason, the guest list had to be scrutinized in order to confirm the strong bonding of the elite. However, Jesus rebukes the religious leaders for their selfish hospitality, which was based on the expectation of the same reward brought by invitees. It shows that the host of the feast only invites those who can reciprocate, grant benefits, and honor on him in the future. It is evident that the expectation is to be recompensed by means of physical rewards.

Now, Jesus is breaking down this social wall of exclusiveness of fellowship in His community. He says that one should invite "the poor, the crippled, the lame, the blind" (14:13), who were marginalized by the community. According to Leviticus 21:16-20, these people were regarded in a negative way in terms of their status.

Jesus' Death on the Cross

More than anything, the cross of Jesus, which is in contrast with social perspective, reaches to the climax of His honor. By Greco-Roman standards, death on a cross was regarded as a shameful death. Hengel's elucidation of Christ's crucifixion perhaps provides a better interpretation as to how it was viewed by the society:

By contrast, to believe that the one pre-existent Son of the true God, the mediator at creation and the redeemer of the world, had appeared in very recent times in out-of-the-way Galilee as a member of the obscure people of the Jews, and even worse, had died the death of a common criminal on the cross, could only be regarded as a sign of madness.²⁵

If one sees the death of Jesus through this social perspective, crucifixion must be folly, madness, dishonor, ignominy. David deSilva, however, makes a crucial observation about the crucifixion when he suggests that Jesus' attainment of the honor of sitting at God's right hand springs from enduring a cross and despising shame.²⁶

Having acknowledged that being crucified on the cross was a disgrace, Jesus decided to not consider His equality with God, but rather to humble himself and become obedient to death. This is because Jesus knew the numerous positive effects that would come to sinners through

²⁴K. C. Hanson and D. E. Oakman, *Palestine in the Time of Jesus: Social Structures and Social Conflicts* (Minneapolis, MN: Fortress Press, 1998), 75.

²⁵Martin Hengel, *Crucifixion in the Ancient World and the Folly of the Message of the Cross* (Philadelphia, PA: Fortress Press, 1977), 6-7.

²⁶David A. deSilva, *Despising Shame*, 178.

His death. David deSilva summarizes its beneficial effects, alluding to the epistle of Hebrews:

Thus, Jesus' death is a tasking of death on behalf of all people (Heb 2:9) and the cause of the exalted position the Son enjoys (2:9). Jesus' death was a battle, in which the Enemy was destroyed and the captives set free from slavery (2:14-15). Through death, Jesus arrived at his perfected state after the completion of his own formative process, becoming "the cause of an eternal salvation to all who obey him" (5:8-9). Finally, Jesus' death is a "better sacrifice" (9:23-24), which cleanses the heavenly sanctuary, institutes a new and "better covenant" (8:6), removes sins and cleanses consciences (9:14; 10:10) by opening up a new way to the throne of God (10:19-20).²⁷

Although through the crucifixion Jesus was ignored by the world, He endured it and gave His life for all. Finally, God exalted Him to the highest place for His obedience to shame on the cross, Philippians 2:9 declaring, "Therefore God exalted him to the highest place and gave him the name that is above every name." Even Hebrews 11 records how the many forefathers of faith in God had to go through difficult situations in order to keep God's commands rather than adhering to the world's standards.

Hence, Jesus shows clearly what faith entails, and how we as believers are to manifest faith in our situations. In this sense, the author of Hebrews encourages us to keep our faith by saying,

Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart.²⁸

Remembrance of Me (1 Corinthians 11:23-26)

We have investigated how honor was a prominent value in the Mediterranean World, and how Jesus subverted, and refined, its social standards. I suggested that the death of Jesus on the cross should be acknowledged as the climax of His honor, rather than shame. Now, I will present the meaning and significance of "in remembrance of me" in

²⁷Ibid., 1.

²⁸Hebrews 12:2-3.

1 Corinthians 11:23-26, which was Jesus' commandment regarding the Lord's Supper in light of His honor on the cross.

It is evident that Paul felt it necessary to compel the believers to exercise communion, because they had neglected this tradition (see I Corinthians 11:2, 17, and 22). The fact the tradition had been kept, not only from the time of Jesus, but also from that of the early church, indicates the Corinthians were also asked to keep it for their benefits, which raises these questions: For what benefits did Jesus command them to do this in remembrance of him? And in light of this tradition, are contemporary believers to practice it as well?

The Lord's Supper is recorded in Matthew 26:24-29, Mark 14:22-25, and Luke 22:14-19, as well as in 1 Corinthians 11:23-26. To understand Paul's intention in speaking about the Lord's Supper in 1 Corinthians 11:23-26, it is important to recognize the distinctions between the record of the Synoptic Gospels and 1 Corinthians 11. Gordon Fee provides a good summary of the differences in Paul's letter versus Matthew's and Mark's Gospels:

Paul/Luke (1) have the verb "give thanks" instead of "bless;" (2) lack an imperative with the giving of the bread; (3) with the bread saying have the additional words "which is for you; this do in my remembrance;" (4) have the additional words "after supper;" (5) lack a blessing over the cup; (6) do not mention their all drinking from the cup; and (7) have a different cup saying: "This cup is the new covenant in my blood"/"This is my blood of the covenant."²⁹

The most striking to me is the repetition of the phrase "in remembrance of me," which appears at the end of each component of the tradition in the symmetrical structure in I Corinthians 23-26. There seems to be much debate among scholars as to the meaning of "remembrance of me," especially in terms of subject and object of the action of remembering.

Regarding the treatment of εἰς τὴν ἐμὴν ἀνάμνησιν, Hans Lietzmann insists that the meal at the Lord's Supper was a memorial meal for the dead.³⁰ However, Joachim Jeremias subverts Lietzmann's idea by presenting evidence of the absence of this phrase in his own writing. This causes Jeremias to conclude that the commemorative meals

²⁹Gordon D. Fee, *The First Epistle to the Corinthians, The New International Commentary on the New Testament*, 2nd ed. (Grand Rapids, MI: Eerdmans, 2014), 615.

³⁰Hans Lietzmann, *Mass and Lord's Supper: A Study in the History of the Liturgy*, trans. D. H. G. Greeve (Leiden, Netherlands: E. J. Brill, 1979), 182.

were to celebrate one's birthday rather than to commemorate one's death.³¹

Interestingly, Jeremias suggests that εἰς τὴν ἐμὴν ἀνάμνησιν be read as "God's remembrance. . . . Something is brought before God . . . *that God may remember.*"³² His interpretation shows how he understands the subject and the object of the action. For him, God is the subject of remembering something, not the believers of Jesus; and it is the judgment that God will remember through this tradition. Regarding the judgment of God as being the object, Jeremias insists that both negative and positive judgment is to be remembered by God. The former is the case that God remembers sin and disobedience; and the latter is that God will show mercy and grace when He recalls His promise to the people.³³ However, this remains controversial among scholars.

Robert Clancy provides us with a significant presentation regarding three Hebrew words translated ἀνάμνησις by the Septuagint (LXX): זכר; זכרון; זכורה. From the first two Hebrew nouns, he elicits the subjects of the action. The first noun זכרה denotes God as the subject, and emphasizes His remembering His promise. On the other hand, the second noun זכרון refers to the people as the subject who are remembering what God did for them when He brought them out from Egypt (see Exodus 12 and 13) as the object of remembrance.³⁴ In putting both God and the people as the subjects, Clancy provides a significant answer about what to remember via the Hebrew verb זכר, which means to remember in relation to the interpretation of the εἰς τὴν ἐμὴν ἀνάμνησιν. First, God remembers His testimony and His people, not their sins; it's His promise that provides security to them in His remembrance. Second, the people are to remember the Exodus as God's redemptive act.³⁵ It is His unconditional love and grace to save them. Thus, they were required to remember what He had done for them, and to teach its significance to the next generation. In this way, Clancy's presentation of those Hebrew words is very helpful to read "remembrance" in relation to its subjects and objects.

In addition, the use of εἰς denotes the manner of the Lord's Supper. Vocabulary of the Greek New Testament (VGNT) suggests εἰς is used as an adverbial phrase that expresses manner.³⁶ In other words, it is

³¹Joachim Jeremias, *The Eucharistic Words of Jesus*, (London: SCM, 1966), 239.

³²*Ibid.*, 248.

³³*Ibid.*, 247-8.

³⁴Robert A. D. Clancy, "The Old Testament Roots of Remembrance in the Lord's Supper," *Concordia Journal* (January 1993): 37-40.

³⁵*Ibid.*, 41.

³⁶James H Moulton, *Vocabulary of the Greek New Testament* (Grand Rapids, MI: Eerdmans, 1949), 463.

therefore possible that “In the Lord’s Supper, εἰς indicates the manner in which the body is to be eaten and the blood to be drunk in remembering Christ.”³⁷

As stated above, Paul intentionally mentions Jesus’ commandment to the believers for compelling them to keep this in their mind. For this reason, Paul’s repetition of remembrance is more understandable. For him, it is definite that remembrance was primarily “humanward.” Fee argues that the apostle’s great concern in repeating those words was to remind believers of the humanward implications of this remembrance.³⁸ They are to be required to remember how grateful they should be for God’s salvation accomplished by the sacrifice, and death, of Jesus on the cross. It is to mean more than mere mental recognition of his sacrifice, but rather the “living out of this Christomorphic individual and corporate identity.”³⁹

All things considered, remembrance means Jesus will remember His testament to His people. In His remembrance of promise, we find that we are secure. On top of that, it requires us to show our loyalty, and obedience, to Him by remembering His death, which was the climax of His honor. At the same time, it indicates that we have to pass on its relevant value, and significance, to the next generation:

To remember was to actualize the past, to bridge the gap of time and to form solidarity with the fathers. Israel’s remembrance became a technical term to express the process by which later Israel made relevant the great redemptive acts which she recited in her tradition.⁴⁰

Interpreting “Remembrance of Me” Through the Korean Honor Lens

The Rise of Christianity in South Korea

Christianity was introduced to Korea over 140 years ago. Due to the nation’s strict exclusion of outsiders, western missionaries often had to go through severe difficulties, and make sacrifices, many dying as martyrs. However, once the Gospel was proclaimed to the Korean people, the number of believers increased rapidly. By 1989, there were

³⁷Clancy, 47.

³⁸Fee, 613.

³⁹Anthony C. Thiselton, *The First Epistle to the Corinthians*, The New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2000), 882.

⁴⁰Brevard S. Childs, *Memory and Tradition in Israel*, (Naperville, IL: Aleck R. Allenson, Inc., 1961), 74-5.

29,820 churches and 55,989 pastors;⁴¹ and according to 2005 statistics, nearly 34% of the South Korean population was Protestant Christians.⁴² All this denotes that Christianity in South Korea has expanded remarkably since its introduction in 1884.

It is widely agreed that the messages of material prosperity, divine healing, along with shamanism and Confucianism, were key components of the religious background for Korea's acceptance of Protestantism. Shamanism, which dominated ancient Korea for many centuries, provided a religious and cultural basis for Koreans, its major function being the promotion of material prosperity. Thus, it's not surprising that, early on, Christianity was accepted by many people through the preaching of material blessing and secular prosperity. These kinds of messages are found in Yonggi Cho's sermons. In addition, up to the 1970s, many revival meetings were held, and people came to Christ through healing ministries, which were the most significant theme.⁴³ Although it is true that material blessing/divine healing messages were the predominant components of the remarkable expansion of Korean Christianity, there is no doubt that the Korean honor system also has played an important role.

The Five Relations of Confucianism

In order to understand the honor system in Korea, one needs to review the Confucianism that strongly shaped pre-modern Korean society. The people were taught to maintain a high view of human dignity. According to Confucianism, persons could be honored by appropriate relationships with each other.

Confucianism especially, intensified the following five major relations that one had to practice in relation to social honor. First, *bujayoochin* (父子有親) is the relationship between father and son; it explains that a father should be honorable in every aspect of life, and that a son should follow the examples given by his father. Second, *gunshinyooeui* (君臣有義) denotes that integrity should be kept between the subject and the sovereign. Third, *bubuyooobeol* (夫婦有別) is the relationship between husband and wife; it is to be kept properly distinctive in terms of different functions at home. Fourth, *jangyooyouseo* (長幼有序) means that the young should yield to the old

⁴¹Andrew E. Kim, "Korean Religious Culture and its Affinity to Christianity: The Rise of Protestant Christianity in South Korea," *Sociology of Religion* (2000), 117.

⁴²"Size of Religious Groups," Korea.net, www.korea.net/AboutKorea/Korean-Life/Religion (accessed June 10, 2016).

⁴³Christian Academy (ed.), *The Relationship Between Contents of Preaching and Church Growth*, (Seoul, Korea: Christian Academy Press, 1986), 25-44.

in such a way as to show reverence for them. Fifth, *bungwoyooshin* (朋友有信) is the relationship between friends; confidence and faith should be maintained between them.⁴⁴

In short, for centuries these five relations played a significant role as a ruling ideology of the Chosun dynasty. The people were taught a distinctive human manner of relating to one another, which enabled them to act in a way worthy of being human. In other words, honoring others in a proper way was one of the most important values that persons had to keep if they were to be worthy. Each member of society was required to behave accordingly by learning these five relations found in Confucianism, which is still exercised in modern Korean society. Dr. Young Gweon You explains how one was considered honored, or shameful, in his society:

This leads to various sets of values, such as the concept of honor, reverence for others, harmony, proper order in society, and a keen awareness of what others do for us and what we should do in return. If we Koreans succeed in doing this, we feel honorable. On the other hand, if we fail to do this, we feel fatal shame and disconnected in the relationship.⁴⁵

Bakgolnanmang as a Concept of Unhae

Furthermore, these five relations can properly be understood in the concept of *unhae*, which means “gracious favor.”⁴⁶ The following analysis of this concept by Michael Kalton is helpful for this study:

Closer analysis reveals that the concept implies a twofold obligation those in superior positions should grant assistance, *unhae*, to those who depend upon them and need their help, the recipients of this favor in turn owe a debt of gratitude which can be repaid whenever a fitting occasion arises. The kind of obligation involved in this is not so much a matter of duty in the strict sense as it is a matter of simply behaving in a fitting, human manner.⁴⁷

⁴⁴Jun Ho Woo, *Contemporary Reflection on the Three Bonds and Five Relationships in Confucianism* (Seoul, Korea: Iwha Press, 2007), 123-9.

⁴⁵Young Gweon You, “Shame and Guilt Mechanisms in East Asian Culture,” *The Journal of Pastoral Care* 51, no. 1 (Spring 1997): 62.

⁴⁶*Ibid.*, 63.

⁴⁷Michael C. Kalton, *Korean Ideas and Values*, Philp Jaisohn Memorial Papers, vol. 7, (Royal Asiatic Society, 1979), 12.

What's important for this study is that the recipients of this concept need to remember how grateful they were to those who showed them favor. It is generally accepted that the remembrance of grace given by a superior should be delivered even to the following generations in light of honoring them. For this reason, there is a variety of expressions regarding *unhae*, including: *geolchoboeun* (結草報恩), the act of repaying someone's kindness, even after death; *gakgolnanmang* (刻骨難忘), remembering one's debt of gratitude towards another person because it is deeply engraved in one's memory; *banpoboeun* (反哺報恩), repayment of kindness; *mangkeukjjeun* (罔極之恩), unforgettable grace; and *bakgolnanmang* (白骨難忘), the act of carrying one's favor to the grave.

Among these expressions of *unhae*, *bakgolnanmang* (白骨難忘) has the most striking meaning in light of remembrance. As one of Korean society's maintaining values, it denotes the unforgettable grace that is shown by the sacrifice and death of someone.⁴⁸ It consists of four letters, each one of which intensifies the meaning of this concept. Bak (白) refers to the color white, gol (骨) to bone of the human body, nan (難) to difficulty, and mang (忘) to forgetfulness. Putting them together literally means that it is difficult to forget the grace of someone's sacrifice and death, even after the human body decays and white bones appear. This is the strong declaration that one will show his loyalty, and trust, via the remembrance of the one who sacrificed. Thus, it reminds us of the significant reason why the Korean people commemorate *Hyeonchung-il*, or Memorial Day. For it is the day to express our *bakgolnanmang* (白骨難忘) to those who sacrificed their lives in order to save our nation. It is the genuine way of expressing honor through remembrance of them.

Conclusion

The journey of this paper has begun to bring the Korean concept of honor, especially *bakgolnanmang* (白骨難忘), into the reading of "remembrance of me" in 1 Corinthians 11:23-26 as a way of "thickening" its meaning in the Korean context. Before presenting that meaning, I investigated some non-canonical writings to prove that honor was a pivotal value in the Mediterranean World. I also discussed how Jesus inverted the social standards of honor, and redefined them, through His parable of table fellowship and His crucifixion.

As the death of Jesus on the cross is to be seen as the climax of His honor, the meaning of remembrance in I Corinthians 11:23-26 was

⁴⁸Woo, 178.

studied. Especially, Paul's repetition of "remembrance of me" in this pericope intensifies its meaning in terms of loyalty and trust.

Furthermore, the Korean concept of honor, *unhae*, through *bakgolnanmang* (白骨難忘) has been examined to introduce the similar values between the New Testament and the Korean context. As *bakgolnanmang* (白骨難忘) is to express unforgettable grace, honor, gratitude, and reverence to those who died for others' sake, "remembrance of me" manifests Christ's salvation for us accomplished through His death on the cross, which was considered shameful in His time.

Acknowledging that the world considered His death on the cross dishonorable, Jesus chose to go through extreme sufferings for our sake. Therefore, it is His love and grace that we honor. Whenever we remember His cross, we express how grateful we are for that grace, and decide to be loyal and obedient to Him forever. It is not mere mental remembrance, but the living out of His sacrifice.

Thus, when we as Korean believers say *bakgolnanmang* (白骨難忘) for Jesus, it means that we will never forget His grace and love expressed by His death even after we die. We will remain loyal and obedient to Him as witnesses of His salvation for others.

Bibliography

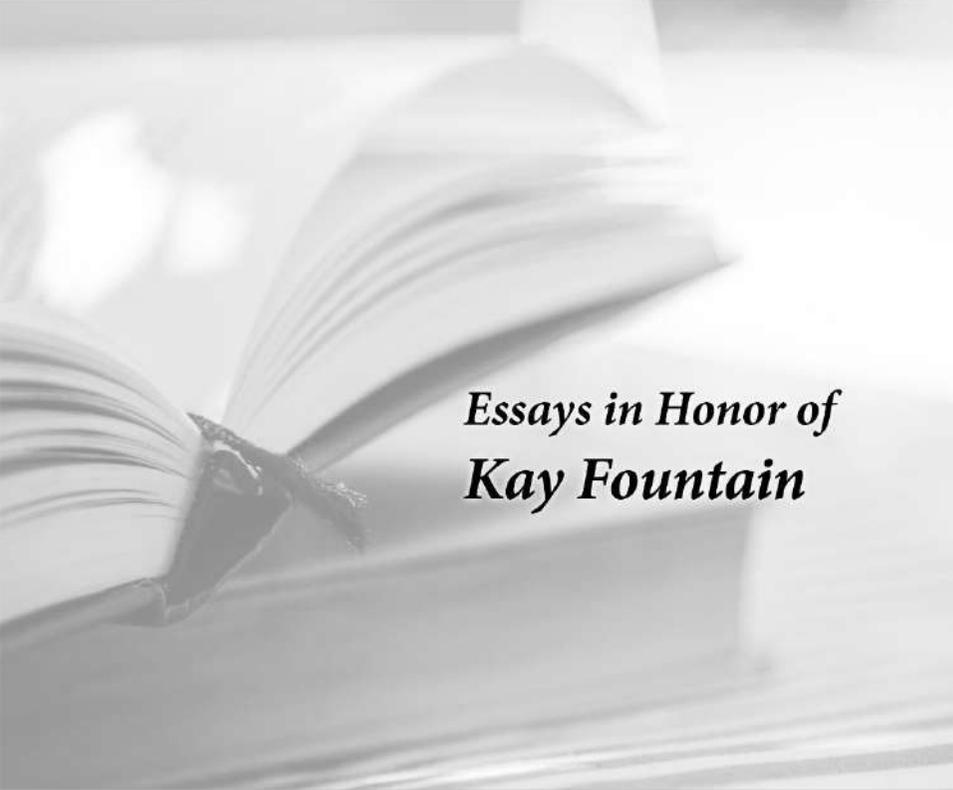
- Bartchy, S. Scott. "The Historic Jesus and Honor Reversed at the Table." In *The Social Setting of Jesus and the Gospels*, edited by Wolfgang Stegemann. Minneapolis, MN: Fortress Press, 2002.
- Childs, Brevard S. *Memory and Tradition in Israel*. Naperville, IL: Aleck R. Allenson, Inc., 1961.
- Christian Academy ed. *The Relationship between Contents of Preaching and Church Growth*. (Seoul: Christian Academy Press. 1986.
- Clancy, Robert A. D. "The Old Testament Roots of Remembrance in the Lord's Supper." *Concordia Journal* (January 1993), 33-49.
- deSilva, David Arthur. *Despising Shame: Honor Discourse and Community Maintenance in the Epistle to the Hebrews*, 2nd ed. Atlanta, GA: Society of Biblical Literature, 2008.
- _____. *Hope of Glory: Honor Discourse and New Testament Interpretation*. Collegeville, MN: Liturgical Press, 1999.
- Fee, Gordon D. *The First Epistle to the Corinthians, The New International Commentary on the New Testament*. 2nd ed. (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2014.
- Hanson, K. C. and D. E. Oakman. *Palestine in the Time of Jesus: Social Structures and Social Conflicts*. Minneapolis: Fortress Press, 1998.
- Hengel, Martin. *Crucifixion in the Ancient World and the Folly of the Message of the Cross*. Philadelphia: Fortress Press, 1977.
- Jeremias, Joachim. *The Eucharistic Words of Jesus*. London, UK: SCM, 1966.
- Kalton, Michael C. *Korean Ideas and Values*. Philp Jaisohn Memorial Papers. vol. 7. Royal Asiatic Society, 1979.
- Kim, Andrew E. "Korean Religious Culture and its Affinity to Christianity: The Rise of Protestant Christianity in South Korea." *Sociology of Religion*. 2000.
- Lietzmann, Hans. *Mass and Lord's Supper: A Study in the History of the Liturgy*, trans. D. H. G. Greeve. Leiden, Netherlands: E. J. Brill, 1979.
- Malina, Bruce J. *The New Testament World: Insights from Cultural Anthropology*. Atlanta, GA: John Knox Press, 1981.
- Moulton, James H. *Vocabulary of the Greek New Testament*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1949.
- Neyrey, Jerome H. *Honor and Shame in the Gospel of Matthew*. Louisville, KY: Westminster John Knox Press, 1988.
- Rohrbaugh, Richard L. "The Pre-Industrial City in Luke-Acts: Urban Social Relations." In *The Social World of Luke-Acts: Models for*

- Interpretation*. ed. Jerome H. Netrey. Peabody, MA: Hebdrickson Publisher, 1991.
- “Size of Religious Groups.” Korea.net. accessed June 10, 2016.
www.korea.net/AboutKorea/ Korean-Life/Religion.
- Story, Lyle. “One Banquet with Many Courses (Luke 14:1-24).”
Journal of Biblical and Pneumatological Research, vol. 4 (2012):
67-93.
- Thiselton, Anthony C. *The First Epistle to the Corinthians*, The New
International Greek Testament Commentary. Grand Rapids, MI:
William B. Eerdmans Publishing Co., 2000.
- Woo, Jun Ho. *Contemporary Reflection on the Three Bonds and Five
Relationships in Confucianism*. Seoul, Korea: Iwha Press, 2007.
- You, Young Gweon. “Shame and Guilt Mechanisms in East Asian
Culture.” *The Journal of Pastoral Care* 51, no. 1 (Spring 1997):
57-64.

C O M I N G I N M A R C H 2 0 1 8

www.amazon.com

THE OLD TESTAMENT IN THEOLOGY AND TEACHING



*Essays in Honor of
Kay Fountain*

Edited by Teresa Chai and Dave Johnson

True Friendship: Job 6:14-30

by Im Seok (David) Kang

Introduction

In spite of the fact that the book of Job has been preached from generation to generation due to its benefits for believers, we should ask, and scrutinize, what its meaning really is. Cline presents the significance of its meaning as a text, saying, “The author of a text such as Job had the intention of a readership for the work, and had the conception of a public that would desire the work – desire it enough to put their hand in their pocket for it.”¹ Some might say that the meaning of Job is to present the retribution principle, if one reads only the prologue (chapters 1 & 2) and the epilogue (42:7-17). Especially the great richness of the book can be understood as the consequence of Job’s piety by *waw consecutive* in the very first part (1:1-3), while others will see Job as the champion against dogmatism, or as the victim of a cruel world.

After reading the book of Job again and again, it seems there is another significant meaning which provokes its reader to notice, and seriously consider. It is the “true friendship” that will be accomplished by keeping *hesed* (loyalty) among friends. For this matter, I will investigate Job 6:14-30 in order to find some of the main keys for true friendship.

Historical Background

Despite the consensus that “Job is a literary work of the highest magnitude,”² it is rather surprising how little we know regarding its historical background. It seems that there is no book of either the Old Testament (OT) or the New Testament for which we have less sure knowledge regarding the author, the date of its writing, and the place of

¹David J. A. Clines, *Interested Parties: The Ideology of Writers and Readers of the Hebrew Bible* (Sheffield, UK: Sheffield Academic Press, 1995), 123.

²Gregory W. Parsons, “Literary Features of the Book of Job,” *Bibliotheca Sacra* (July 1981), 213.

its writing. Before scrutinizing its authorship, let us first consider the possible dates of Job.

The richness of the author's use of language makes it very difficult to date the book. Generally, there are three "camps" of opinion regarding its date, based on the language used and the relationship between Job and other Old Testament passages. In his commentary on Job, John Hartley makes a clear and simple summarization of these divergent camps and arrives at a conclusion with which I agree.³ He suggests that the book should be dated in the 7th century B.C. because of the close ties between it and Isaiah 40-55, and its many allusions to the Canaanite religion and contacts.⁴

Another question, then, to be raised is: "Who did write Job?" Unfortunately, we have no historical clue by which to investigate the authorship question. However, it does seem that we can decide about the author based on what we read in the book itself. Marvin presents an interesting comment about the authorship, saying: "There is no certainty that the author was an Israelite,"⁵ although we do find some familiarity with OT passages throughout the book. Marvin ascertains that the lamentation of Job should not be understood as a unique genre in Israel but, in fact, common in the ancient Near East. Furthermore, Rowley confirms this idea by presenting the views of others:

Humbert thought the book was composed in Egypt (cf. *Recherches sur les sources égyptiennes de la littérature sapientiale d'Israël*, 1929, pp. 75ff), and Dhorme stresses (pp. clxxif.) the author's acquaintance with Egypt. F. H. Foster (AJSL, XLIX, 1932-33, pp. 21ff) thought the book had been translated from an Arabic original, and Pfeiffer (op. cit., pp. 678ff.) thinks the author was an Edomite.⁶

However, most scholars hold that Job was part of the Wisdom Tradition of Israel, and Hartley believes the book's author fits the

³In his commentary, Hartley mentions three possible dates of the book of Job: (1) early 7th century B.C., which is during Hezekiah's time; (2) middle of the 6th century B.C., after the fall of Jerusalem; and (3) the 4th-3rd century B.C., which was the era of the second temple. He argues that the latter two periods are not acceptable. Although the suffering theme could be a good motif for the Exile, the Exile is to be understood as the punishment for the nation, which is different than what Job suffers for no reason.

⁴John E. Hartley, *The Book of Job*, The New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans: 1988), 19-20.

⁵Marvin H. Pope, *Job: Introduction, Translation, and Notes*, The Anchor Bible, 3rd ed (New York, NY: Doubleday & Co., 1983), XLI.

⁶H. H. Rowley, *The Book of Job*, The New Century Bible Commentary (Grand Rapids, MI: Eerdmans, 1976), 23.

characterization of the ancient wise men of Israel. He draws attention to the author's extensive knowledge of nature, using five different words that refer to "lion" in 4:10-11, and 13 different words that refer to "jewels" in 28:15-19. Hartley also mentions that the author was well informed regarding "foreign" cultures, citing caravan travel in 6:18-20 as evidence for his wide range of cultural information.⁷ All things considered, the author of Job was a well-educated man, although we cannot be sure whether or not he was an Israelite.

Literary Context

Norman Gottwald is right when he says, about the literary genre of Job, that it is "a work so unique that it does not fall into any of the literary genres of antiquity or modernity."⁸ The richness of the author's vocabulary makes the readers confused as to how to recognize the book in terms of its literary genre. However, it was the form of critical studies that makes the basic literary genre of Job fall into three categories: the lawsuit, the lament, and the controversy dialogue. Richter classifies the genre as a secular lawsuit, with the various parts of the book corresponding to different stages of a lawsuit.⁹ For him, Job is against God, and his friends play the role of witnesses. On the other hand, Claus Westermann insists that the readers should take the lament as the predominate genre, which is attested to throughout the book. For this matter, he makes a confirmative statement that its interpretation should be taken as the lament.¹⁰

Hartley's observation is very significant for us to have better understanding. He criticizes the study of Richter as one-sided, and also defines Westermann's study as a descriptive term that does not categorize the whole book into one literary genre.¹¹ Even the fact that there exist other types of literary genres in Job, convinces that none of them can satisfy the overall genre that dominates the book as a whole. Thus, the sum of the matter is that one should categorize Job as "a mixed genre in which its author expertly blended a variety of literary types in order to serve the function of the book."¹²

⁷Hartley, 16.

⁸Norman K. Gottwald, *The Hebrew Bible: A Socio-Literary Introduction* (Philadelphia, PA: Fortress, 1985), 472.

⁹Hartley, 37.

¹⁰Claus Westermann, "The Literary Genre of the Book of Job," in *Sitting with Job: Selected Studies on the Book of Job*, ed. Roy B. Zuck (Eugene, OR: Wipf & Stock Publishers, 1992), 53.

¹¹Hartley, 38.

¹²Parsons, 215.

Presentation of the Text

Scripture Passage—Job 6:14-30

"To him who is despairing,¹³ loyalty¹⁴ *should be shown* by his friend, even though he forsakes the fear of the Almighty (v. 14). My brothers have been treacherous like a stream, like channels of streams they overflow (v. 15), which are dark because of the ice, *and* into which the snow vanishes (v. 16). When it is warm, they cease to flow; when it is hot, they vanish from their place (v. 17). The paths of their way turn aside, they go nowhere and perish (v. 18). The caravans of Tema look,¹⁵ the travelers of Sheba hope for them (v. 19). They are disappointed because they were confident; they come there and are confused (v. 20). For you have become to it, you see terror and you fear (v. 21). Did I ever say, 'Bring *something* to me?' or, 'Offer a bribe for me from your wealth' (v. 22)? or, 'Deliver me from the enemy's hand?' or, 'Redeem me from the hand of oppressors' (v. 23)? Teach me, and I will surely be silent; cause me to understand wherein I have erred (v. 24). How grievous are right words! But what does your arguing prove (v. 25)? Do you intend to rebuke *my* words, and the speeches of a desperate one, *which are* as wind (v. 26)? Yes, you overwhelm the fatherless, and you undermine your friend (v. 27). Now therefore, consider me whether I should lie to your face (v. 28)! Please stay! Let there be no injustice, and stay (*with me*), my righteousness is still in itself (v. 29). Is there injustice on my tongue? Cannot my taste discern the deceptive words (v. 30)?"

Textual Notes

In verse 14, some Hebrew manuscripts suggest reading סִנְיָל as סָנַן with the preposition ל , which means "reject." In verse 17, a Hebrew manuscript reads it as מִמֶּנּוּ with the preposition מ instead of ב . In this case, there is no exegetical significance because both prepositions are

¹³Two verbal forms for סִנְיָל , which is the opening word, make it difficult to understand. One is סָנַן meaning "to dissolve" or "to melt," and the other is סִנְיָל meaning "despairing." Although it is not easy to distinguish them because both are used in similar contexts expressing physical and emotional distress, we read it as סִנְיָל ("despairing"). Most of the time, the verb סָנַן ("melt") comes with any force that causes it to happen. For instance, the bravest soldier's heart will melt because of fear in 2 Samuel 17:10 (Theological Wordbook of the Old Testament [TWOT] 1223).

¹⁴I suggest this to read יִקְוָה as "loyalty."

¹⁵Unlike the imperfect verbs in verse 18, perfect verbs are used in verses 19 and 20. Thus, we read 19-20 as follows: "The caravans of Tema looked, the travelers of Sheba hoped for them. They were disappointed because they were confident; they came there and were confused."

used in the same way with the infinitive construct verb. 3ms suffix is the subject of the infinitive verb, so it is read as “when it is hot.” In verse 19, the New King James Version (NKJV) textual note suggests reading *בָּטָח* (“he was confident”; 3ms perfect) as *בָּטְחוּ* (“they were confident”; 3mp perfect) for the agreement with its number.

In verse 21, it is significant to note that there appears *Qere* *כִּי־צִתָּהּ לֹא־הֵייתָם לָּךְ*: *a Kethib* *לֹא* (“not”) and *Qere* *לֹא* (“to him”). If we take *Kethib* *לֹא*, it means “for now you are nothing.” However, *Qere* *לֹא* changes its meaning to, “for now you are his or its.” Probably the better rendering for this clause is, “for now you become like it” (i.e., a stream) as we consider the biblical idiom *לִהְיֶה לְ*, which means “to become.”

In verse 29, there appears another *Qere* which is insignificant in terms of its impact on the meaning of the text. The only difference between *Qere* *וְשִׁירָבִי* (2mp imperative) and *Kethib* *וְשִׁרְבִי* (2fs imperative) is the number.

Outline of the 6:14-30 Passage—Job’s Accusation Against His Friends

- A. Treachery of His Friends (vv. 14-23)
 - 1. *Hesed* as the role of a friend (v. 14)
 - 2. Comparison of false friends with waterless streams (vv. 15-20)
 - 3. Indictment of friends as nothing (v. 21)
 - 4. Questions of false friends to discern their motives (vv. 22-23)
- B. Request for Their Sympathy (vv. 24-30)

Treachery of His Friends (6:14-23)

Verse 14

Verse 14 serves as a topic statement that governs what is to follow. This verse is very difficult to translate because of the word arrangement. For this matter, scholars have tried to emend, and rearrange the words, in order to unlock its meaning.

The first difficulty we encounter is *לָמָס* (*lamas*). There are two possible roots for it: one is *מָסַס* (*masas*), which means “dissolve” or “melt”; the other is *מָס* (*mas*), which means “despairing.” Aside from them, many Hebrew manuscripts read it as *מָאָס*, or “refuse.” Thus, Hartley renders it as, “He who refuses loyal kindness.”¹⁶ However, I prefer to take it as, “to him who is despairing,” because we are not sure

¹⁶Hartely, 136.

whether the Qumran agrees with other variants suggesting “refuse.” In addition, there is no strong reason that the consonant \aleph from סאנ is dropped, since it is combined with the preposition \aleph and the Hebrew definite article to become סנָל . Also, most of the time the verb סמך is used as the external reason that causes “to melt.” We see an example of this case from 2 Samuel 17:10 in the footnote. However, we cannot find any specific cause in the verse. Thus, in my estimation, its appropriate rendition is, “to him who is despairing.”

As we move forward in verse 14, the theological term חֶסֶד (*hesed*) challenges us. The conventional translation of this word is “kindness,” “steadfast love,” or “mercy.” The Revised Standard Version (RSV) usually renders it, “steadfast love,” and occasionally, “loyalty.” The New American Standard Bible (NASB) says, “loving kindness,” “kindness,” or “love.” The New International Version (NIV), “unfailing love.” The better translation of this word (again in my estimation) is “loyalty,” which guarantees a covenant relationship. Balentine stresses the significance of keeping loyalty in relation to covenant: “When humans fail God and break the covenant partnership, it is loyalty and faithfulness that motivates God to restore it.”¹⁷ Habel, in turn, applies it to true friendship: “True loyalty is expected from a friend when all other support systems fail, including faith in God.”¹⁸

As the topic statement of the latter part of chapter 6, verse 14 clarifies what Job really expects to receive from his friends. Although he still considers himself righteous and innocent, he identifies himself with those who forsake the fear of the Almighty and who despair, in order to demonstrate to his friends what true friendship really is. Unfortunately, they fail to show their loyalty to him.

Verse 15

In this verse, Job continues to compare his friends with some imagery. אֶחָיו (“my brothers”), which intensifies his disappointment with them. Intentionally, the author chooses this word rather than “friend,” to stress the responsibility, and solidarity, that they should show in times of tragedy. Job likens them to נַחַל (*nahal*) with repetition. They are treacherous like a stream (נַחַל), like channels of streams (נַחֲלִים), and they pass away (יַעֲבָרוּ). As the main idea of יַעֲבָרוּ is movement from place to place, its possible meaning is “to overflow” in its relation to נַחַל (*nahal*).

¹⁷Samuel E. Balentine, *Job*, Smyth & Helwys Bible Commentary (Macon, GA: Smyth & Helwys Publishing, 2006), 128.

¹⁸Norman C. Habel, *The Book of Job*, The Old Testament Library (Philadelphia, PA: Westminster Press, 1985), 148.

So, the appropriate translation of verse 15 is, “My brothers have been treacherous like a stream, like channels of streams they overflow.”

Verses 16-17

These verses express what happens to streams of Palestine during the rainy season. Initially they are filled with melting snow, then they dry up as the snow disappears from the mountains, and finally they vanish in hot summer. The verb זָרַב (*zarab*) is *hapax legomenon*, appearing only in *pual* stem, meaning “be scorched.” It seems זָרַב is used to express the gradual process of the streams’ extreme extinction. This analogy clearly depicts Job’s indictment of his friends. They overflow with חֶסֶד (“loyalty”) during the good times; but when calamity comes, which is the very moment Job is in great need, they dry up and betray him.

Verses 18-20

The second image of waterless streams Job pictures is expressed in verse 18 by אֶרְקוֹת, which can be interpreted two ways: “paths” or “caravans.” We have to read *qamets* under its first consonant א, as *qamets hatuf*, and its ending, indicate that it is a feminine plural noun. Thus, both אֶרְקָה (“path”) and אֶרְקָה (“caravan”) can be rendered. However, I will take it as being “caravans” because of the two famous commercial cities mentioned in verse 19—Tema (an oasis to the southeast and a centre of trade routes) and Sheba (in South Arabia).¹⁹ The caravans from these cities, being expert in crossing the desert, were confident (בְּטָחָה) about how to find water on their journeys. Despite their confidence, however, they become ashamed (בְּשׁוּ) and confounded (וַיִּתְפָּרוּ) because they, in fact, find no water (v. 20). Gordis takes בְּשׁוּ and וַיִּתְפָּרוּ as synonyms and suggests reading them as, “be disappointed,” which is the modern equivalent.²⁰

Verse 21

In this verse, we have another difficulty to translate. *Kethib* reads the first clause, כִּי־עָתָה הִנְיִתָּם, with the negative particle לֹא, rendering it, “For now you are nothing.” However, *Qere* suggests changing לֹא to לָו (a preposition with 3ms suffix) in relation to the preceding verb הִיָּה, which means “to become.” I suggest rendering it as, “For you have

¹⁹Rowley, 63.

²⁰Robert Gordis, *The Book of Job: Commentary, New Translation, and Special Studies* (New York, NY: The Jewish Theological Seminary of America, 1978), 75-6.

become to it.” Definitely, the 3ms suffix refers to waterless stream(s). Interestingly, some scholars, such as Gray, change the particle כִּי to כִּן and לֹא to לִי, and read it as, “So now you become unto me.”²¹ We can also find wordplay in verse 21b, which we cannot acknowledge in other translations, as “you see” (*tiru*) and “you are afraid” (*tirau*). Regarding this wordplay, it is worthwhile to note Habel’s assertion that, “This wordplay, in turn, forms an inclusion with the ‘fear’ (*yira*) of Shaddai in the opening line of this *topos*.”²² Job’s comparing his friends to waterless streams is gradually intensified from verse 14 (in which he reminds them of the responsibility, and solidarity, of true friendship), to verse 21 (in which he openly declares that they are nothing but waterless streams).

Verses 22-23

In these verses, Job continues his indictment by asking these three friends what their attitudes, or motives, are. Unlike the obligation of a covenant friend to “rescue his partner from any trouble,”²³ Job has not requested that they give a reward, and wealth (v. 22), nor that they redeem him from his oppressors (v. 23).

Request for Sympathy (24-30)

Verse 24

Job dramatically changes his mood in order to make an earnest request to his friends for their sympathy. Verse 24 begins with the imperative verbs הוֹרֵנִי (“teach me”) and הַבְּיֵנוּ לִי (“cause me to understand”), both in the *Hifil* stem. Especially the verb אֶתְקַיֵּם (“I will be silent”) shows Job’s willingness to listen to them if they are capable of showing what he has done wrong, and of instructing him on how to overcome his alienation from the Almighty. His willingness is intensified by placing the subject אֲנִי before the verb אֶתְקַיֵּם, so it reads: “I will surely be silent.” The following verb שָׂגָה (*shag*) assures that Job does not deny the possibility that he has sinned throughout the dialogue. TWOT defines the word as “to err,” the primary emphasis of which is on sin done unconsciously.²⁴

²¹Homer Heater, Jr., *A Septuagint Translation Technique in the Book of Job*, The Catholic Biblical Quarterly Monograph, Series 11 (Washington, DC; The Catholic Biblical Association of America, 1982), 47.

²²Habel, 149.

²³Hartley, 139.

²⁴TWOT, 2325.

While being confident of his righteousness before God, Job asks his friends to make him aware if there have been some sins he had committed inadvertently. In other words, he keeps insisting he is conscious of no act deserving of his terrible present situation. Unlike his expectation, they assert that their words are upright, and request him to repent of those sins they regard as reasons for his present situation.

Verses 25-26

Now Job raises questions to his friends for the purpose of accusation. Verse 25 begins with the exclamation, מַה־נִּמְרָצִי אִמְרֵי־יֶשֶׁר (‘‘How forceful are right words!’’). Here, the verb מִרַץ (*maras*) is problematic as to its meaning. Some translate it as ‘‘grievous.’’ Others, like Pope, translate it as ‘‘be sweet,’’ by exchanging ר for ל for the purpose of alliteration. So, it’s rendered: ‘‘How sweet are upright speeches!’’ as an ironic device.²⁵ Rowley, however, strongly argues for ‘‘grievous,’’ because he thinks there’s no reason for Job to use an ironic device in order to renew his sarcasm.²⁶

The verb יָכַח follows, and is used twice in succession, one in the imperfect form, and the other in the infinitive absolute form. There are a variety of uses regarding the infinitive absolute form in Hebrew, one of the most common being an emphatic function. When the infinitive absolute precedes (or follows) an imperfect (or a perfect) verb, it is to emphasize the meaning of the verb (using the same roots).²⁷ Thus, it might be read as: ‘‘What do you indeed reprove from you?’’ However, its meaning is still awkward. For this reason, Hartley suggests identifying this infinitive absolute as the subject of the preceding verb יָכַח, which appears in the imperfect form.²⁸ In this case, the appropriate rendering of 25b is, ‘‘But what does your arguing prove?’’ Verse 25, therefore, expresses that his friends’ speeches are right in terms of dogmatism, but they are grievous words that cannot ease his suffering at this moment. The allusion is that there must be something else rather than argumentation—and that ‘‘something else’’ is, *hesed* (loyalty). We can read verses 25 and 26 in *chiastic* structure. Thus, the speeches of a desperate one (אִמְרֵי־נֹחַ) are closely connected with right words (אִמְרֵי־יֶשֶׁר). Again, his friends were adamant that Job is wrong.

²⁵Hartley, 139.

²⁶Rowley, 64.

²⁷Gary D. Pratico and Miles V. Vanpelt, *Basics of Biblical Hebrew Grammar* (Grand Rapids, MI: Zondervan, 2001), 252.

²⁸Hartley, 139.

Verse 27

Some ambiguities make verse 27 difficult to translate. One of them is the verb נָפַל, whose literal meaning in the *Qal* stem is to “fall,” “lie,” or “be cast down.” However, it is used here in the *Hifil* stem, which usually conveys the meaning “cause to fall.” Most of the time, *Hifil* verbs are used as transitive, while objects are followed by the *Hilfil* verbs. But in verse 27, there’s a difficulty with regard to the relationship between the verb and its object יְתוֹם (*orphan*) because of the preposition עַל. Gordis explains that תִּפְּלוּ (גְּרָלוֹת) (“cast lots”) [cf. 1 Sam. 14:42], עַל־יְתוֹם has been emended to עָלַי תָּם (“over the innocent”).²⁹ Thus, it might be read as, “you cast lots over the innocent.”

Another difficulty in reading this verse is its second verb, פָּרַה, which the NKJV reads as “to dig” or “undermine.” However, I hold that a better rendering would be, “to trade or bargain,” as we consider both the first and the second lines of this verse as parallelism. Furthermore, the notion of bargaining Job might be intensified if we can treat it as “to bargain over the price of fish.”³⁰ He has been abandoned by his friends and feels like property for the trade. For they failed to play a significant role of *hesed* (loyalty) as genuine friends, but rather chose to become experts in argument.

Verses 28-30

Now we come to the last part of chapter 6 where Job makes an ardent appeal to his friends. That appeal is clearly conveyed by using the verb יָאֵל, the literal meaning of which is to “be willing,” “be content,” or “be determined.” TWOT provides a better understanding about the verb’s causative aspect: “The primary meaning of this verb is to make a volitional decision to commence a given activity.”³¹ הוֹאֵילוּ takes an imperative form in the *Hifil* stem in order to stress Job’s earnest request for their willingness to consider him and his situation. In other words, he is seeking their wholehearted encouragement, concern, and even *hesed*.

Aside from the basic meaning of the verb פָּנָה (“to turn”), there are a number of nuances, one of which is to “pay attention to,” or “consider.” Most of the time, this verb is used with the preposition אֶל in order to express a specific direction, and appears with כִּי as well. It seems there are two possible translations for this clause פָּנֹה־בִּי: “turn (back) to me!”

²⁹Gordis, 77.

³⁰Hartley, 140.

³¹TWOT, 831.

and “consider me,” or “pay attention to me!” If the first translation, then it’s possible to assume that his friends turned away their faces while Job was requesting them to decide to show their willingness for *hesed* to him. If the second, although it does not express the action of turning their faces back to him, it does stress his sincerity about his righteousness. It also connects smoothly the following clause: “Consider me whether I should lie to your face!” No matter how we deal with this verb, it expresses that he is deeply hurt by his friends, and attests to the fact that he is not lying.

The basic meaning of the verb שׁוּב is to “(re)turn.” *Qere* וְשׁוּבוּ, which is 2mp imperative and refers to his friends, is preferable to *Kethib* וְשָׁבָי, which indicates second feminine singular. הָהֵן is also problematic in terms of its translation. Many English versions leave it un-translated, and some scholars, such as Gary, render it as בִּי, (“in me.”)³²

It is also a bit difficult to determine how to deal with the particle לָוֹד. If we read it together with the preceding verb וְשׁוּבוּ, then “return again” is acceptable. However, as it can also be read with the noun, וְשׁוּבוּ־לָוֹד, the appropriate rendering would then be, “my righteousness is still in itself.” Despite the different treatments, they are actually not so different from each other. It would be worthwhile to consider Gordis’ suggestion regarding the verb שׁוּב. He reads it as “stop,” or “stay,” because, he insists, its meaning expresses the opposite of “going forward.”³³ In this way, we might render it: “Please stay! Let there be no injustice and stay (with me), my righteousness is still in itself.” I believe both of these readings are acceptable because “staying” can be understood in terms of being in the same space, and of sympathizing with a person. Thus, we can interpret Job’s request for his friends to stay with him as sympathy.

Verse 30 begins with the interrogative statement, “Is there injustice on my tongue?” The prefix (imperfect) form is often given modal force, so we read לֹא־יִדְבַּק as, “it cannot discern.”³⁴ Generally, the Hebrew noun, הַרְגָה, refers to wrong desire and ruin, or calamity. As we consider the preceding clause in parallelism, we can read it, “deceptive words,” as Hartley suggests.³⁵

Conclusion

As a conclusion, I will present some of the insights that, I feel, will help remind us of what main keys for true friendship should be shown to

³²Hartley, 140.

³³Gordis, 77.

³⁴Bonnie Pedrotti Kittel, Vicki Hoffer, and Rebecca Abts Wright, *Biblical Hebrew: A Text and Workbook*, 2nd ed. (London, UK: Yale University Press, 1989), 100.

³⁵Hartley, 142.

those who are suffering. I believe we can enjoy true friendship as they are practiced in our lives.

The Need to Be an Authentic Listener

There seems to be a tendency among Christians to judge others when they express their difficulties, pains, and sufferings by interrupting them. Rather than patiently listening, we simply rush in to solve their problems. The Job 6:14-30 passage shows us just how foolish, and dangerous, that is.

We have seen two possible meanings of the verb פָּנָה in verse 30: “turn back,” or “pay attention to.” As Job finished speaking, he urged his three friends to pay attention to him and consider his situation. (Interestingly, he did not ask them to deliver him from the situation—see vv. 22-23). When those friends first heard about his troubles, they decided to come to sympathize with, and comfort, him (2:11); and their first motivation seemed quite genuine. However, as soon as Job lamented to God about his circumstance, they began to argue with him, their “knowledge and judgment” taking precedence over paying attention to him, or considering his anguish. Later, they had to acknowledge their folly and shame (see Prov. 18:13). So, take heed to what James 1:19-20 says: “My dear brothers, take note of this—everyone should be quick to listen, slow to speak and slow to become angry, for man’s anger does not bring about the righteous life that God desires.” One has to be an authentic listener before he is in a position to offer “solutions.”

A Recognition That Words Can Kill One’s Spirit

This passage also instructs us as to the significance of our words, which can make people feel dead inside, and cannot to be taken back once spoken or written. Verses 25-27 describe how much Job was hurt by his friends’ words; and verse 17 (especially the expression “to bargain him over the price of fish”) intensified the tragedy of Job feeling abandoned and abused. “The tongue that brings healing is a tree of life, but a deceitful tongue crushes the spirit” (Prov. 15:4).

The Need to Show *Hesed* (Loyalty), Particularly in One’s Time of Suffering

Verse 14 (the passage’s topic statement) requires us to pay attention to the significance of *hesed*. In the midst of his suffering, Job asked his friends to show their *hesed*. As I mentioned, we read this word “as

loyalty in relation to covenant.” Those friends were supposed to keep their loyalty in order to show true friendship. Unfortunately, they failed to do so. Probably, this loyalty should be understood in connection with Job’s intercessory prayer in the book’s epilogue (42:10). God was angry with the three friends because their words and attitudes were not right (42:7). So, to be restored, God asked Job to pray for them (42:8). After doing so, God restored both Job, and the relationship between God and his friends.

The sum of it all is this: Rather than arguing, and judging Job by their trifling theology about God, his three friends should have been intercessors while sitting together with, and listening to, him. They were to know that “prayer changes things.” As Psalm 107:28 reminds us, “Then they cried out to the Lord in their trouble, and he brought them out of their distress.” We have many examples that confirm the power of intercession prayer: e.g., Abraham in Genesis 18, and Moses in Exodus 32:32-34. In good times and bad, in joy and in sorrow, friends have to be present with the same commitment and loyalty. Absolutely, true friendship will be tested in matters of faith, like in Job’s case. Intercessory prayer will attest to that true friendship.

Bibliography

- Balentine, Samuel E. *Job*, Smyth & Helwys Bible Commentary. Macon, GA: Smyth & Helwys Publishing, 2006.
- Clines, David J. A. *Interested Parties: The Ideology of Writers and Readers of the Hebrew Bible*. Sheffield, UK: Sheffield Academic Press, 1995.
- Gordis, Robert. *The Book of Job: Commentary, New Translation, and Special Studies*. New York, NY: The Jewish Theological Seminary of America, 1978.
- Gottwald, Norman K. *The Hebrew Bible: A Socio-Literary Introduction*. Philadelphia, PA: Fortress, 1985.
- Habel, Norman C. *The Book of Job*. The Old Testament Library, Philadelphia, PA: The Westminster Press, 1985.
- Hartley, John E. *The Book of Job*. The New International Commentary on the Old Testament, Grand Rapids, MI: Eerdmans, 1988.
- Heater, Homer Jr. *A Septuagint Translation Technique in the Book of Job*, The Catholic Biblical Quarterly Monograph Series 11, Washington, DC; The Catholic Biblical Association of America, 1982.
- Kittel, Bonnie Pedrotti, Vicki Hoffer, and Rebecca Abts Wright. *Biblical Hebrew: A Text and Workbook*, 2nd ed., London, UK: Yale University Press, 1989.
- Parsons, Gregory W. "Literary Features of the Book of Job.," *Bibliotheca Sacra*, July 1981.
- Pope, Marvin H. *Job: Introduction, Translation, and Notes.*, The Anchor Bible, 3rd ed., New York, NY: Doubleday & Company, 1983.
- Pratico, Gary D., and Miles V. Vanpelt. *Basics of Biblical Hebrew Grammar*. Grand Rapids, MI: Zondervan, 2001.
- Rowley, H. H. *The Book of Job*. The New Century Bible Commentary, Grand Rapids, MI: Eerdmans, 1976.
- Westermann, Claus. "The Literary Genre of the Book of Job," in *Sitting with Job: Selected Studies on the Book of Job*, ed. Roy B. Zuck. Eugene, OR: Wipf & Stock Publishers, 1992.

Expressions of Honor and Shame in Lamentations 1

by Balu Savarikannu

Abstract

This paper is a threefold reading of Lamentations 1 through an honor-shame perspective. First, it explores some characteristics of the Mediterranean culture as well as honor-shame references in the Old Testament in general. Second, it gives a close reading of Lamentations 1 through the perspective of honor-shame. Third, it offers some contextual reflections of the study. This study is significant because there is no complete study on the book of Lamentations through an honor-shame perspective. A close reading of the book of Lamentations reveals cultural norms of honor as well as expressions of honor that counter those common in that culture.

Honor and Shame in the Mediterranean Culture

A community of faith contains a diversity of perceptions of honor. Despite group ideals, not everyone will understand honor the same way. Some want to avoid shame while others try to earn honor by showing off their vulnerabilities. A community will despise some and honor others.

Anthropological and sociological studies of the Mediterranean culture, especially their study on the concepts of honor and shame, are helpful in biblical studies.¹ Many anthropological studies on Mediterranean society tend to generalize the notions of honor and shame. Such studies show that Mediterranean cultures are agnostic, male-centric, and function by codes of honor and shame. In those communities, group ideals are more important than those of an individual. There is limited good available, so people compete to obtain wealth and honor.² For example, the Arab culture is characterized by

¹Renata Rabichev, "The Mediterranean Concepts of Honour and Shame as Seen in the Depiction of the Biblical Women," *Religion & Theology* 3, no. 1 (1996): 52.

²Jean G. Peristiany, ed., *Honour and Shame: The Values of Mediterranean Society* (London: Weidenfeld and Nicolson, 1965); David G. Gilmore, ed., *Honour and Shame and the Unity of the Mediterranean* (Washington: American Anthropological

their honor-shame-vengeance syndrome, externalized personality, factionalism, and collective culture. It is Arabic-language bound and eschatologically oriented. For Arab Muslims, honor is a supreme value. Shame is to be avoided constantly. Suspicion and neighborly hatred are common expressions.³ Some of these traits may be attributed to certain Asian societies as well.

Significant Old Testament studies utilize the honor-shame paradigm,⁴ but I am not familiar with any monograph on the book of Lamentations from an honor-shame perspective. One may argue that reconstructing ancient culture based on modern Mediterranean nomadic communities may have little impact on biblical studies. However, the honor and shame models found in Mediterranean, Arabic, and Indian cultures considered in this article may be helpful in presenting a deeper interpretation of the Bible. Honor is a cultural script so scholars naturally approach the biblical text with their own perception of honor and shame. Hence, an understanding of honor can be a heuristic tool in understanding and interpreting the cultural script of the biblical context.⁵

Association, 1987); and J. G. Peristiany and Julian Pitt-Rivers, eds., *Honor and Grace in Anthropology* (Cambridge: Cambridge University Press, 1992).

³David Bukay, "Understanding Arab-Islamic Politics: Advocating the Case of the Political Culture Approach (B)," *Modern Diplomacy* (June 2, 2016), http://modern diplomacy.eu/index.php?option=com_k2&view=item&id=1468:understanding-arab-islamic-politics-advocating-the-case-of-the-political-culture-approach-b&Itemid=566 (accessed 05 June 2016).

⁴Victor H. Matthews and Don C. Benjamin, eds., *Honor and Shame in the World of the Bible*, Semia 68 (1994); Lyn M. Bechtel, "Perception of Shame within the Divine-Human Relationship in Biblical Israel," in *Uncovering Ancient Stones: Essays In Memory of H. Neil Richardson*, ed. Lewis M. Hopfe (Winona Lake: Eisenbrauns, 1993), 79-92; Lyn M. Bechtel, "Shame as a Sanction of Social Control in Biblical Israel: Judicial, Political, and Social Shaming," *Journal for the Study of the Old Testament* 16, no. 49 (1991): 47-76; Lilian R. Klein, "Honor and Shame in Esther," in *A Feminist Companion to Esther, Judith and Susanna*, ed. Athalya Brenner (Sheffield: Sheffield Academic Press, 1995), 149-75; Jacqueline E. Lapsley, *Can These Bones Live? The Problem of the Moral Self in the Book of Ezekiel* (Berlin: de Gruyter, 2000), 130-57; Jacqueline E. Lapsley, "Shame and Self-Knowledge: The Positive Role of Shame in Ezekiel's View of the Moral Self," in *The Book of Ezekiel: Theological and Anthropological Perspectives*, ed. Margaret S. Odell and John T. Strong (Atlanta: Society of Biblical Literature, 2000), 143-73; Margaret S. Odell, "An Exploratory Study of Shame and Dependence in the Bible and Selected Near Eastern Parallels," in *The Biblical Canon in Comparative Perspective: Scripture in Context IV*, ed. K. Lawson Younger, Jr., William W. Hallo, and Bernard F. Batto (Lewiston: Edwin Mellon, 1991), 217-33; Timothy S. Laniak, *Shame and Honor in the Book of Esther* (Atlanta: Scholars Press, 1997); Ken Stone, *Sex, Honor, and Power in the Deuteronomistic History* (Sheffield: Sheffield Academic Press, 1996); Brian Peterson, "Ezekiel's Rhetoric: Ancient Near Eastern Building Protocol and Shame and Honor as the Keys in Identifying the Builder of the Eschatological Temple," *Journal of the Evangelical Theological Society* 56, no. 4 (2013): 707-31.

⁵Darin Land, "Honor Then and Now," (class lectures, Valenzuela: AGST-BSOP, Summer 2016).

Honor provides an estimation of one's worth as well as society's recognition of such worth. It can have personal or external value. Julian Pitt-Rivers writes, "Honour is a value of a person in [one's] own eyes, but also in the eyes of his society. It is [one's] estimation of [one's] own worth, [one's] claim to pride, but it is also the acknowledgment of that claim, [one's] excellence recognized by society, his right to pride."⁶

Honor is both ascribed by birth and achieved by noble deeds or confrontations. Zeba Crook suggests a change in nomenclature from ascribed and acquired honor to attributed and distributed honor.⁷ Shame is the humiliating experience of having one's honor stripped away. There may also be positive shame that guards one to avoid further shameful acts.

According to Renata Rabichev, the values of honor and shame also differ between men and women. A man's honor rests on his authority within his family and his courage within society. A man must be noble and potent in sex, and avoid shame in society. Men are held responsible for protecting the honor of their women.⁸

A woman's honor can be destroyed by sexual shame. She must carefully avoid committing shameful acts. However, a woman's honor also reflects on her household's honor, especially on the men, who include her husband, father-in-law, and brothers. When she violates her honor through adultery, her guardian's honor is at stake. To avoid shame, a woman must remain sexually pure, avoiding sex before marriage. She should marry young and bear children.⁹

The distinction between the shame of a man or a woman will be significant to the study. In Lamentations 1, Daughter Zion's shame is seen as the result of the inability of her male guardians (including God) to protect her.

Honor and Shame in the Old Testament

In Old Testament references to honor and shame, the Hebrew word *chavod* refers to the weight of one's dignity, splendor, and esteem—one's honor. The Hebrew word *bosh* refers to shame stemming from an immoral act or loss in battle. Shame is a failure to do justice, a loss of virtue, violence, hatred, stealing, laziness, etc.¹⁰ Honor is given to the

⁶Julian Pitt-Rivers, "Honour and Social Status," in *Honour and Shame: The Values of Mediterranean Society*, ed. J. Peristiany (London: Weidenfeld and Nicolson, 1965), 21.

⁷Zeba Crook, "Honor, Shame, and Social Status Revisited," *Journal of Biblical Literature* 128, no. 3 (2009): 591-611.

⁸Gilmore, "Introduction: The Shame of Dishonor," 4.

⁹Rabichev, "The Mediterranean Concepts of Honour and Shame as Seen in the Depiction of the Biblical Women," 52-54.

¹⁰*Ibid.*, 57.

people of superior rank. The young one honors the elder (Lev 19:32; Isa 3:5; Lam 5:12), worshippers honor deity (Exod 20:12; Deut 5:16; Hag 1:8; Mal 1:6), a child honors a parent (Exod 20:12; Deut 5:16; Ezek 22:7), the living honor the dead (Isa 14:18), and minor deities honor Yahweh (Ps 29:1-2). Honor can be gained by military conquest (Exod 14:4, 17-18; 2 Kings 14:10), and shame by defeat and exile (Isa 23:9; Nah 3:10; Lam 1:8). Honor is a public phenomenon. Loss of honor results in shame (Isa 16:14; 23:9; Jer 46:12; Hos 4:7; Lam 1:6, 8).¹¹

The concept of shame frequently appears in psalms of lament. Shaming others or averting shame is a primary concern of those prayers. The lament prayers often address God's honor. They offer a triangulation of shame between Yahweh, the enemy, and the Psalmist. The enemy-Psalms relationship is built on notions of limited good and agonism. The Yahweh-Enemy relationship concerns the convergence of patron-client relationship, limited good, and agonism.¹²

The Yahweh-Psalms relationship presupposes a patron-client relationship, according to W. Dennis Tucker, who says the communal laments in the Bible such as Psalms 44, 74, and 79 are based on patron-client relationships. In patronage culture, a patron possesses political, economic, and cultural resources; a client gains access to those limited resources through a reciprocal relationship. When a patron fails to protect his client, his honor is at stake. When a client fails to prove a personal relationship, his or her reputation suffers. The communal laments of shame accuse Yahweh the patron of failing to protect his client Judah. They plead to God to avert their shame as well as his. In addition, these laments strive to restore a client-community relationship between God and his people by addressing the shame of the patron.

Saul M. Olyan sees Lamentations 1 in a covenant context, where Judah laments that there was none to comfort her. Her ally nations should have joined her mourning rites and comforted her, but they became disloyal and joined her foes. They rejoiced at her fall.¹³ T. R. Hobbs responds to Olyan, saying that the honor-shame paradigm in the Old Testament should be seen in the light of patron-client model rather than Suzerian-vassal relations. Israel is shamed when Yahweh the patron fails to protect his client.¹⁴ Though Hobbs makes no mention of Lamentations 1, the patron-client model can be an effective model to study

¹¹Saul M. Olyan, "Honor, Shame, and Covenant Relations in Ancient Israel and Its Environment," *Journal of Biblical Literature* 115, no. 2 (1996): 204.

¹²W. Dennis Tucker, Jr., "Is Shame a Matter of Patronage in the Communal Laments?" *Journal for the Study of the Old Testament* 31, no. 4 (2007): 465-80.

¹³Olyan, "Honor, Shame, and Covenant Relations in Ancient Israel and Its Environment," 215-217.

¹⁴T. R. Hobbs, "Reflections on Honor, Shame, and Covenant Relations," *Journal of Biblical Literature* 116, no. 3 (1997): 501-503.

Lamentations 1. The strong pleas and imprecations against enemies that are prevalent in its communal laments seem less appealing in a political covenant context.

The notions of honor and shame have hardly impacted the Old Testament studies in comparison to New Testament studies.¹⁵ Most studies on Lamentations make only a passing reference to its honor-shame context. For example, Norman K. Gottwald observes reversal motifs (1:1-3) in the book as depicting its honor-shame context.¹⁶ For Kathleen O'Connor, the very portrayal of God as punishing and violent shows its honor-shame culture.¹⁷ Dianne Bergant sees a public mockery itself as much more humiliating than the reason for derision in the honor-based cultures.¹⁸ According to Robin Parry, the Gentile nations' entrance to the temple in 1:10 implies gang-rape as they have entered into the vagina of Jerusalem.¹⁹ Adele Berlin affirms that in the ancient world, seeing someone's nakedness is shameful and indecent (v. 10).²⁰

Honor and Shame in Lamentations 1

The five poems of Lamentations are largely acrostic, intending to describe the totality of suffering and facilitate memorization. The authorship of the book is unknown. (Jeremiah, Ezra, Baruch, and others have been proposed.) It is possible that one poet or a group of poets creatively compiled various expressions of suffering and contained them within acrostic poems. Lamentations is an emotive response to the destruction of the temple in 587 BC by the Babylonians. However, it never mentions the enemy nation as Babylon: it may have been shameful to name the enemy who tore down Judah's honor.

The twenty-two triplets of Lamentations repeatedly portray Zion's dishonor. The word, "Alas!" is a funeral dirge term and vividly expresses how honor is lost. The threefold comparison—the city full of people and the city sitting alone, prominent among the nations and a widow, and the ruling princess and a forced laborer—all heighten the loss of honor. Not only honor is lost: it is a shame that there was no one to comfort Daughter

¹⁵Olyan, "Honor, Shame, and Covenant Relations in Ancient Israel and Its Environment," 202.

¹⁶Norman K. Gottwald, *Studies in the Book of Lamentations* (London: SCM Press, 1962), 53.

¹⁷ Kathleen O'Connor, *Lamentations & Tears of the World* (New York: Orbis Books, 2002), 120.

¹⁸ Dianne Bergant, *Lamentations*, Abingdon Old Testament Commentaries (Nashville: Abingdon Press, 2003), 40.

¹⁹ Robin Parry, *Lamentations*, Two Horizons Old Testament Commentary (Grand Rapids: William B. Eerdmans, 2010), Kindle version.

²⁰ Adele Berlin, *Lamentations*, Old Testament Library (Louisville: Westminster John Knox Press, 2004), Kindle version.

Zion. The close allies whom Judah cherished betrayed her. Daughter Zion is humiliated; she is left with no one on her side.

Religious festivals were honorable celebrations. However, for Zion there was nothing to celebrate. Her joy turned to anguish. Her only hope is Yahweh, yet knowing that Yahweh is the main source of her suffering is painful. The statement, “All of Daughter Zion’s splendor has departed . . .” (v. 6) shows how Zion’s glory has been lost. This glory points to the kingdom that God established through David: the so-called “forever” kingdom of David has lost its honor.

The fall of Zion shows that the honor that God intended in the Davidic covenant is not the honor that the people envisioned. His honor establishes his righteousness in the earth, not political power. Zion is humiliated to see how the enemies’ delight over her fall, a repeated humiliation similar to the later mockery of Roman soldiers of the already-beaten Jesus. The enemy took away all Zion’s honor and filled the void with dishonor.

Perhaps Daughter Zion is trying to restore her honor by admitting that she committed sin (v. 8). To protect her integrity as well as Yahweh’s, she acknowledges her predicament: her honor is to realize her shame. Comparing Zion’s peril to a woman’s menstrual flow points to the amount of dishonor Zion has experienced (v. 9). Once chosen as a royal priesthood, she becomes unclean. Treated as a Gentile by Gentiles is still more shameful for Israel (v. 10). If all of Zion’s valuables were taken away (v 10), how could she exchange them for a morsel of food (v. 11)? Possibly Zion’s enemies took away the young maidens for a cheap price. If so, Zion’s glory has been lost to the extent that she feels desolate or raped.

Zion cries out, “Look, O Lord, consider that I have become worthless!” (v. 11b). Zion tries all the more to guard her lost honor. While passersby mock her present peril, Zion quickly restores God’s honor by acknowledging that her fault resulted in her condition. She says that the LORD did everything in his anger to afflict her because she sinned so much against God: “My sins are bound around my neck like a yoke . . .” (v. 14b). Thus, Zion’s outbursts over her dishonor are intended to restore God’s honor. Zion firmly states that the LORD is right to judge (v. 18). God’s honor is Zion’s and therefore she pleads God to restore her (vv. 20-22). Strong imprecations against Judah’s enemies, addressed to God, are Judah’s prayer to restore her honor. They are not so much intended to afflict the enemies as to restore her lost honor for the sake of God’s honor. It is possible that Judah seeks reciprocal honor from God: God is obliged to restore Judah’s honor because Judah has restored the honor of God.

Seen from honor perspective, the book of Lamentations as a whole is not simply a memoir of loss but a cry over the loss of honor. Beyond mere outbursts of suffering experienced, it defends God's honor; it acknowledges that the client's honor is dependent upon the patron's honor. It is not just a lament with harsh imprecations, but a petition seeking reciprocity. God, whose honor is restored, is obliged to restore Judah's lost honor in return.

Honor Radicalized in Lamentations 1

In the book of Lamentations, Judah cries aloud over her dishonor. Her exile under Babylon in 587 BC was an experience of disgrace. Her dishonor is vividly expressed in the very first chapter of Lamentations. Once a princess, Judah is now forced to become a laborer. Her majesty is gone and her allies despise her. Her nakedness is exposed to public view. She lost her resources at the hands of the enemies and became dependent, begging for food. Her honorable elders and priests are put to shame. However, the exile is interpreted on account of God's anger. God defended his honor by punishing the law-breakers. In God's affliction of Judah, her identity as God's people still exists.²¹

However, the book of Lamentations contains four voices crying out their shame before God instead of hiding it. In Lamentations 1, these voices seem radical in nature. The *voice of sympathy* does not shy away from crying shame (vv. 1-4, 17). The *voice of tradition* does not give up God's honor (vv. 5-9a, 10-11a). The *voice of Zion* protests to God instead of bearing her problem passively (vv. 9b, 11b-16). And the *voice of hope* turns to God instead of turning against the enemy (vv. 18-22). Each voice counters the others. Such exchanges are not surprising, given a linguistic context where challenges and responses were common expressions. For example, the voice of tradition defends God's honor by pointing out Zion's sin thereby countering the voice of despair. The voice of Zion resists the voice of tradition's accusation of her sin, protests to God that her suffering is beyond what she deserves, and accuses God as the main culprit. The voice of hope, in contrast to the voice of Zion's outbursts, affirms God's righteousness and pleads for God's justice.

Daughter Zion's lament is a polemic against male honor. The normally household-centered women of Mediterranean society gained status through their virginity and chastity.²² In contrast, Daughter Zion's nakedness was exposed in public, implying the loss of her power and

²¹D. A. deSilva, "Honor and Shame," in *Dictionary of the Old Testament: Wisdom, Poetry & Writings*, ed. Tremper Longman III and Peter Enns, 291-92 (Downers Grove, IL: IVP Academic, 2008).

²²Gilmore, "Introduction: The Shame of Dishonor," 4.

wealth. She mourned that her male guardians failed to protect her. Her shame became the shame of her men, including God. As noted earlier, in an honor-shame society, a woman's honor was very much dependent upon her male guardians (father, brothers, or husband).

In honor-based societies, women bear their shame and trouble to defend their family honor. A woman is supposed to be passive, persevering in suffering. However, Zion steps beyond her cultural boundaries, protesting boldly to God that her pain is unbearable. She comes into the street, countering the voice of tradition's blunt accusation that her suffering is all her fault. Daughter Zion is unorthodox because she is not bound to her cultural notions of honor and shame. In a similar vein, the Shulamite woman in the Song of Songs is unorthodox, often crossing cultural boundaries. She is not bound by norms set by society. In the context of strict codes of sexuality that were imposed on women, her nudity and betrothal are not condemned.²³

Mediterranean cultures are shame cultures that emphasize female chastity and virginity. A man's honor depends on the acceptability of his woman's behavior, so a woman's shame is a man's shame.²⁴ Perhaps Daughter Zion intends that her cry of shame will inflict shame upon her menfolk, including God. Thus Zion's cry of shame would be intended as a polemic against male oppression in society. It is a subaltern cry against social oppressors. A woman's sexual shame assaults the masculine identity.²⁵

According to Bukay, both Judaism and Christianity internalize their guilt and sin. In contrast, Arab-Muslim societies externalize guilt by violence.²⁶ Regrettably, the Old Testament is often accused of containing much killing and unethical incidents. However, accounts of Old Testament warfare are theological narratives that highlight God's protection in times of extreme difficulties; they are theological portraits rather than ethical treatises. The Old Testament displays God's grace and love for humanity. It even protests to God to avoid violence against others. The book of Lamentations is such an example, decrying its shame and protesting to God, while internalizing its guilt. It does not externalize its shame through violence against people. Instead, it speaks violent words against God and to God. It turns away from taking up the sword against its enemies. Instead, strong imprecations against its enemies are said in the context of prayer, not in warfare.

²³Dianne Bergant, "'My Beloved is Mine and I am His' (Song 2:16): The Song of Songs and Honor and Shame," in Matthews and Benjamin, 23-40.

²⁴Gilmore, "Introduction: The Shame of Dishonor," 3.

²⁵*Ibid.*, 11.

²⁶Bukay, "Understanding Arab-Islamic Politics: Advocating the Case of the Political Culture Approach (B)."

Contextual Relevance

In common with some Asian cultures, my own Indian society shares some parallels with Mediterranean cultures. It is predominantly a shame culture where shame is avoided. Public mockery is a severe shame. A life with dignity—that is, without shame—is an honorable life. In many parts of India, honor is associated with birth, wealth, family heritage, and community, and is male-biased. In some villages, patron-client relationships are apparent. Good is limited so people compete for honor.

Honor levels vary according to caste. Caste discrimination is still prevalent in many villages. A high-caste community is honored by lower-caste people. A male child brings honor to a family because he is expected to bring wealth into the family. In contrast, a girl child takes the wealth of the family to her husband's family. Female infanticide is still practiced in remote areas. According to Hinduism, a man can perform a religious rite to get his parents into *moksha* (afterlife). However, a woman can never get to heaven alone. One of the shortcuts for a woman to go to heaven is to join the pyre of her husband (*sati*).²⁷

As far as public lamentation is concerned, expressing grief in public is limited to women, and it is considered shameful. A man must be strong and not shed tears or show his vulnerability. However, Tamil communities observe a public lamentation called *oppari*. Women from low-caste communities usually perform this weeping song at funerals. No higher-caste woman would join such a public expression of grief. *Oppari* is often seen as a performative grief, an emotional outburst, and a sign of weakness. However, it gives low-caste women who are often restricted to their home an opportunity to venture outside their homes to lament their agony and oppression. While other communities see such practice as a disturbance, the low-caste community sees such practices as honorable and as part of their heritage. Though this cultural practice has traditionally only been performed by women, more recently, men have begun to sing religious laments as well.

Many women among low-caste communities are illiterate and poor; many husbands are drunkards and wife-beaters. Their life is a daily challenge. The women work for *coolie* (daily wages). Along with daily work at construction sites or agricultural fields, they are expected to do all household chores. They gain honor by living within the parameters given them by fate. They must persevere, live their challenging life, and accept death when it happens, as opposed to living a dignified life. In the past, high-caste communities ill-treated low-caste women. Women were not allowed to wear a bra or blouse but only a *sari* (a long cloth that is

²⁷The *sati* practice was abolished by the Indian government in 1829. In Nepal, *sati* was banned only in 1920.

tied around the waist and covers the body). These women were forced to carry water pots only on their heads rather than their waist, so that lustful men would eye their breasts. In some villages even today, low-caste people may not wear sandals or shoes or walk on the streets of high-caste people. “Two-tumbler” system (separate tumblers for high caste and low caste people in a tea shop) is still practiced in some villages.

Oppari is a cry for justice. In this oppressive society, *oppari* gives these women an opportunity to cry out as much as they want, expressing their burdens and sufferings. After a long *oppari*, the women feel relieved: they have poured out all their anguish. Their tears are their comfort. *Oppari* is also counter-cultural: while many communities prefer to hide their shame, *oppari* publically proclaims loss and shame. Though women are considered weak and dependent, these low-caste women can raise their voice in *oppari* and cry out their distress. While the community sees an obedient and passive woman as honorable, *oppari* singers proclaim their miseries aloud and seek justice. In and through *oppari*, women cross their cultural boundaries, venting their emotions with unorthodox outbursts. However, the *oppari* tradition is vanishing.

Summary and Conclusion

Honor is both an estimation of one’s worth and society’s confirmation of it. Like in certain other cultures around the world, the Mediterranean culture is an honor-shame culture where people compete for honor and avoid shame. A woman’s honor affects her male guardian, as does her shame. However, one should not generalize honor for the whole community since a community is complex and diverse.

Lamentations shares the cultural notions of honor and shame of the Mediterranean. Lamentations is not a mere outburst of emotions: it is a cry of shame and a plea for restored honor. Lamentations 1 cries its shame: Daughter Zion’s allies did not offer support. She mourns her lost honor. Zion seeks to defend God’s honor because her honor depends on the honor of her patron—God. Therefore, In Lamentations 1, crying her shame is radical in nature. God is approached with harsh words. Yet instead of seeking vengeance, she takes her accusations and expressions to God.

The patron-client relationship is the backdrop of communal laments. The personification of Jerusalem as an afflicted woman connotes severe shame to all Judean men, women, and their God. However, Lamentations differs radically from Judah’s cultural notions of honor. In the context where shame is avoided, Daughter Zion cries aloud her lost honor. In the context, where lost honor of a deity is lamented, Lamentations defends God’s honor by acknowledging Judah’s sin. In *surroundings* where

violence was used to restore one's dignity, Lamentations turns to God and protests to him.

In some Indian cultures, public grief is shameful and considered a woman's place. Public lamentation rituals provide an opportunity for women whose activities are usually restricted to their houses to vent perceived injustices and grief outside of their homes. Their cry mourns loss and seeks justice. Therefore, in its counter-cultural stance of honor, the book of Lamentations may be closer to the accepted context of my Indian context than to those of the Mediterranean cultures.

Bibliography

Books

- Bechtel, Lyn M. "Perception of Shame within the Divine-Human Relationship in Biblical Israel." In *Uncovering Ancient Stones: Essays In Memory of H. Neil Richardson*, edited by Lewis M. Hopfe, 79-92. Winona Lake: Eisenbrauns, 1993.
- Bergant, Dianne. *Lamentations*. Abingdon Old Testament Commentaries. Nashville: Abingdon Press, 2003.
- _____. "'My Beloved is Mine and I am His' (Song 2:16): The Song of Songs and Honor and Shame." In Matthews and Benjamin, 23-40.
- Berlin, Adele. *Lamentations*. Old Testament Library. Louisville: Westminster John Knox Press, 2004. Kindle version.
- Gilmore, David G., ed. *Honour and Shame and the Unity of the Mediterranean*. Washington: American Anthropological Association, 1987.
- Gottwald, Norman K. *Studies in the Book of Lamentations*. London: SCM Press, 1962.
- Klein, Lilian R. "Honor and Shame in Esther." In *A Feminist Companion to Esther, Judith and Susanna*, edited by Athalya Brenner, 149-75. Sheffield: Sheffield Academic Press, 1995.
- Laniak, Timothy S. *Shame and Honor in the Book of Esther*. Atlanta: Scholars Press, 1997.
- Lapsley, Jacqueline E. "Shame and Self-Knowledge: The Positive Role of Shame in Ezekiel's View of the Moral Self," in *The Book of Ezekiel: Theological and Anthropological Perspectives*, edited by Margaret S. Odell and John T. Strong, 143-73. Atlanta: Society of Biblical Literature, 2000.
- O'Connor, Kathleen. *Lamentations & Tears of the World*. New York: Orbis Books, 2002.
- Odell, Margaret S. "An Exploratory Study of Shame and Dependence in the Bible and Selected Near Eastern Parallels." In *The Biblical Canon in Comparative Perspective: Scripture in Context IV*, edited by K. Lawson Younger, Jr., William W. Hallo, and Bernard F. Batto, 217-33. Lewiston: Edwin Mellon, 1991.
- Matthews, Victor H. and Don C. Benjamin, eds. *Honor and Shame in the World of the Bible*. Semia 68. Atlanta: Scholars Press, 1996.
- Parry, Robin. *Lamentations, Two Horizons Old Testament Commentary*. Grand Rapids: William B. Eerdmans, 2010. Kindle version.

- Peristiany, Jean G., ed. *Honour and Shame: The Values of Mediterranean Society*. London: Weidenfeld and Nicolson, 1965.
- _____ and Julian Pitt-Rivers, eds. *Honor and Grace in Anthropology*. Cambridge: Cambridge University Press, 1992.
- Pitt-Rivers, Julian. "Honour and Social Status." In *Honour and Shame: The Values of Mediterranean Society*, edited by J. Peristiany, 19-77. London: Weidenfeld and Nicolson, 1965.
- Stone, Ken. *Sex, Honor, and Power in the Deuteronomistic History*. Sheffield: Sheffield Academic Press, 1996. Journal Articles
- Bechtel, Lyn M. "Shame as a Sanction of Social Control in Biblical Israel: Judicial, Political, and Social Shaming." *Journal for the Study of the Old Testament* 16, no. 49 (1991): 47-76
- Crook, Zeba. "Honor, Shame, and Social Status Revisited." *Journal of Biblical Literature* 128, no. 3 (2009): 591-611.
- Hobbs, T. R. "Reflections on Honor, Shame, and Covenant Relations." *Journal of Biblical Literature* 116, no. 3 (1997): 501-503.
- Olyan, Saul M. "Honor, Shame, and Covenant Relations in Ancient Israel and Its Environment." *Journal of Biblical Literature* 115, no. 2 (1996): 201-18.
- Peterson, Brian. "Ezekiel's Rhetoric: Ancient Near Eastern Building Protocol and Shame and Honor as the Keys in Identifying the Builder of the Eschatological Temple." *Journal of the Evangelical Theological Society* 56, no. 4 (2013): 707-31.
- Rabichev, Renata. "The Mediterranean Concepts of Honour and Shame as Seen in the Depiction of the Biblical Women." *Religion & Theology* 3, no. 1 (1996): 51-63.
- Tucker, Jr., W. Dennis. "Is Shame a Matter of Patronage in the Communal Laments?" *Journal for the Study of the Old Testament* 31, no. 4 (2007): 465-80.

Dictionary Articles

- deSilva, D. A. "Honor and Shame." In *Dictionary of the Old Testament: Wisdom, Poetry & Writings*, edited by Tremper Longman III and Peter Enns, 291-92. Downers Grove, IL: IVP Academic, 2008.

Class Lectures

- Land, Darin. "Honor Then and Now." Class lectures, Valenzuela: AGST-BSOP, Summer 2016.

Internet

Bukay, David. "Understanding Arab-Islamic Politics: Advocating the Case of the Political Culture Approach (B)." *Modern Diplomacy* (June 2, 2016). http://moderndiplomacy.eu/index.php?option=com_k2&view=item&id=1468:understanding-arab-islamic-politics-advocating-the-case-of-the-political-culture-approach-b&Itemid=566 (accessed June 02, 2016).

Other Sources Consulted

Bukay, David. "Understanding Arab-Islamic Politics: Advocating the Case of the Political Culture Approach (A)." *Modern Diplomacy* (May 30, 2016). http://moderndiplomacy.eu/index.php?option=com_k2&view=item&id=1458:understanding-arab-islamic-politics-advocating-the-case-of-the-political-culture-approach-a&Itemid=566 (accessed June 02, 2016).

Greene, Paul D. "Professional Weeping: Music, Affect, and Hierarchy in a South Indian Folk Performance Art." <http://www.umbc.edu/eol/5/greene/index.html> (accessed February 27, 2013).

Matthews, Victor H., Bernard M. Levinson, and Tikva Frymer-Kensky, eds. *Gender and Law in the Hebrew Bible and the Ancient Near East*. Sheffield: Sheffield Academic Press, 1998.

Wilkins, Laress L. *The Book of Lamentations and the Social World of Judah in the Neo-Babylonian Era*. (Piscataway, NJ: Gorgias Press, 2010).

Ivan Satyavrata, *Pentecostals and the Poor: Reflections from the Indian Context* with foreword by Byron Klaus. Baguio City: APTS Press, 2017. 74 pp.

This book was written as a product of the author's theological reflection of Pentecostal social engagement among the poor. This book is comprised of four chapters that were originally presented as papers during the General Assembly of the Asia Pacific Theological Association (APTA) in Changmai, Thailand in 2011. Ivan Satyavrata is qualified as an author to write this book because of the author's ministry immersion in the "flesh and blood" struggle of Indian people and his long theological journey as a Pentecostal scholar. As a Pentecostal scholar, he wrestled with two important questions in the area of social engagement: the interplay of evangelism and social concern that is both faithful to the biblical tradition and mission engagement, and Satyavrata interrogates whether there is distinctive element in Pentecostal leadership training that impact leadership development (vii). Byron Klaus, in the foreword of the book, positively summarizes the content of the book by saying that it has "a missiological focus, it is contextually dynamic, it exhibits contemporary awareness, it demonstrates biblical and theological rootedness and it affirms the vitality of Pentecostal life" (x).

The first chapter of the book is devoted to the Pentecostal tradition of social engagement. Satyavrata argued that for Pentecostals to frame a theology of social engagement among the poor, one has to revisit the outpouring of the Holy Spirit on the Day of Pentecost (2) as the foundational basis of Pentecostal traditioning. For Satyavrata, the outpouring of the Holy Spirit on the Day of Pentecost (Acts 2:4) was the driving force and the "engine" that fueled the emergence of Pentecostalism and its mission endeavors. The result of the growth of Indian Pentecostalism was a very good case of the impact of this Pentecostal traditioning. Satyavrata acknowledged Pentecostal scholars like Simon Chan and John Carpenter who first argued the importance of the traditioning process within Pentecostals, but Satyavrata argued that Pentecostal traditioning is multi-faceted and it cannot be confined to one tradition (8). Adopting the "pilgrim principle" of Andrew Walls, Satyavrata challenged Pentecostals from various traditions to identify their roots and connect themselves to historic Christianity. Satyavrata put forth the discussion that the experience of early Pentecostals provides a normative principle for the theology and practice of faith community, and thus, it provides an "adequate support within historical sources of the Pentecostal movement for a Pentecostal 'tradition' of social engagement" (9). Ivan provides evidence of his argument that Pentecostal tradition of social engagement has been obvious in the work of early pioneers of Pentecostals beginning from the work Charles Parham to William Seymour to the work of Pandita Ramabai of the

Mukti revival in India. Ivan supports his argument by using the scholarly works of Cecil Robeck, Douglas Petersen, Melvin Hodges and Miller and Yamamori to demonstrate that Pentecostals have a legitimate practice of social engagement (12, 14, 18).

Chapter two examines the Pentecostal understanding of mission from biblical perspectives. Satyavrata pointed out that although Pentecostal mission was not fully acknowledged and developed in the middle of the twentieth century, the phenomenological growth of Pentecostal movement has created a wide interest in studying Pentecostal mission. But the concept of mission according to Satyavrata is overwhelming (20). Therefore, to understand a biblical theology of mission, two important theological themes need to be examined to enable Pentecostals to frame their Pentecostal theology of mission. The starting point is to examine “the life and ministry of Jesus and to view the Church as the continuing mission of Jesus” (21). Satyavrata acknowledged the “already” and “not yet” reality of the Kingdom of God on earth, and that the words and deeds of Jesus clearly express the mission of Jesus and his Kingdom. After his resurrection, Jesus commanded his disciples to extend the rule of the Kingdom of God by proclaiming the good news of the Kingdom of God (23). Here, Satyavrata challenges Pentecostals to capture the holistic implications of Christ’s redemptive work and to become better disciples and citizens as an expression of the rule of the Kingdom of God on earth. The church as an empowered community of the Holy Spirit and as the continuing expression of Jesus’ mission is another theological theme that Pentecostals need to fully develop (25). The Holy Spirit was not only understood as the giver of life but as an agent of empowering the church to actualize the mission of Jesus expressed in intercession, reconciliation, and social transformation. The Spirit is on the task of empowering the church to bring the rule of the Kingdom of God on earth by destroying the work of Satan (28-32). Rejecting the concept of mission as a human enterprise, Satyavrata challenges Pentecostals to be committed to the *Missio Dei* of God and cooperate, continue, and complete the mission of Christ on earth (33).

Satyavrata continued to argue in the third chapter of his book that the success of the Pentecostal movement depends on its outreaches for those living in the lower strata of the society. Although Pentecostals, in general, are doers rather than reflective thinkers, Satyavrata raises some prominent reasons why Pentecostals did not develop a fuller theology of social engagement. Pentecostals tend to be more pessimistic than liberals with respect to their eschatology and apolitical strand, their affinity to Evangelical conviction and their “other worldly” mentality that prioritize the salvation of the soul (39). This perspective, along with the negative influence of the prosperity gospel and the tension between the relationship of evangelism and social concern, has contributed to the late development of the theology of social engagement (40). Satyavrata

therefore proposes three strategies that outline Pentecostal theology of social engagement; First, a biblical theology that is rooted in social ethics; (43) Second, a historically attested social conscience, (48) and third, a socially transforming spirituality (50). These three proposals will empower Pentecostals to be at the cutting edge of Christian mission.

Finally, in chapter four, Satyavrata made an appeal to Pentecostal theological educators to steward the legacy that was handed down by the early Pentecostals (57-58). To effectively ensure the shaping of Pentecostal church and mission in the twenty first century, Satyavrata offered four insightful recommendations about the shape and form of theological education: a theological education (TE) that serves all the people, (60) a vocationally diversified TE that includes every level of leadership and ministry in the Body of Christ, (62-63) a TE that equips the church in mission for effective verbal and social witness, (66-67) and a TE that effects holistic transformation for the whole person (68-69). Satyavrata concludes his book by recognizing the important role of “church leaders, laymen and grassroots practitioners to initiate this radical movement of change” (73-74).

Satyavrata’s critical analysis on the role of Pentecostals in empowering the lives of the poor was rooted and built-up from the minds of seasoned scholars and practitioners in the field of mission. His scholarly research and up-to-date perspective inform Pentecostals the way we do the mission of Jesus among the poor. Satyavrata, as a grassroots practitioner was well-informed about the social issues that people were facing. Poverty is indeed a major problem in Asia. Therefore, this book is an excellent working document that informs Pentecostals in the Asia Pacific region on how they should frame their theology and mission in serving the poor people in Asia.

I wish, however, that Satyavrata would have provided cases of actual social engagement of Pentecostals to show that there are increasing and growing models of social engagement by Pentecostals. Reviewing literatures that describes the theology and mission of Pentecostals is not enough to convince Christian readers that Pentecostals are indeed doing social engagement. This book must be corroborated with reports, case studies, and stories of actual social engagement of Pentecostal churches. This was, I think, a weakness of this book. But overall, the book is an excellent resource for Pentecostal leaders, laymen, and practitioners who are interested in serving the poor in Asia.

Reviewed by Joel Tejado

Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel*. London: Bloomsbury T&T Clark, 2017. ISBN: HB: 978-0-5672-7539-4. Page numbers: 302 pages + xiv. Cost: US\$114.

This is a beautifully written, literary masterpiece, presenting a visionary method and example for constructing Pentecostal systematic theology. More specifically, as Wolfgang Vondey suggests, a Pentecostal rendering of systematic theology that is deeply informed by its core symbol, narrative, experiences, and practices that can be historically and globally observed in Pentecostalism worldwide.

For this reason, I must stress the crucial role of the book's Introduction and first chapter titled, "Prolegomena." These together delineate Vondey's key arguments and theological method. Let us recall that systematic theologies often begin with a "prolegomena"; hence, a discussion of methodological issues or premises, "before" presenting a theology or doctrine. These may also include references to a given Christian tradition's commonly recognized theological or doctrinal confessions. Yet here we surprisingly encounter Vondey's bold proposal: that what should be recognised as coming "*before*" a Pentecostal exposition of doctrine or theology is: "Pentecost" (11). Hence, "Pentecost *is* the very prolegomenon of Pentecostal theology" (12).

Vondey then suggests several correlating motifs that should appropriately express the language or "logic" underlying construction of a Pentecostal systematic theology: "play," "spirituality," "experience," the "full gospel," "affections," "praxis," and "embodiment" (12-24). It should be evident that through these terms, Vondey is thereby articulating a methodology directly informed not just by commonly identified Pentecostal beliefs, but by their commonly identified experiences and practices (3, 5-6, 9, 30-34). Hence, Vondey has striven to articulate a systematic theology not primarily "harvested" from formally existing confessions, but rather on the biblical imagery of Pentecost, as historically experienced, practiced, and lived by Pentecostals (4-5). For Vondey, this endeavour moreover requires recognizing Pentecostalism as a "theological tradition" deeply premised on "encounter with God through the Spirit of Christ manifested in discernible signs and wonders as evidence of God's transforming and redeeming presence directing all of life towards the kingdom of God" (4).

Emerging from these themes, Vondey thus forwards the following main arguments, which he consistently reiterates throughout the book. First: "Pentecost is the core theological symbol of Pentecost theology, and its theological narrative is the full gospel" (2, 281). By "full gospel,"

Vondey refers to the historic Pentecostal fivefold Christological motifs of Jesus as Saviour, Sanctifier, Spirit baptiser, Healer, and Coming king. While the fivefold pattern more specifically characterizes the explicit doctrinal confession of Wesleyan-Pentecostals, Vondey follows the lead of recent pentecostal scholarship (representing both “Finished-work” [e.g., Assemblies of God, Foursquare] and Wesleyan-Pentecostal efforts) towards appreciating the fivefold pattern as an “inclusive framework” (6), heuristically identifying core theological motifs found throughout world Pentecostalism. In fact, Vondey ecumenically structures his chapter on sanctification (Ch. 3, “Sanctified: Participating in the Life of God”), as a survey on how the sanctification theme is commonly demonstrated within both theological streams.

Yet more important to note is how Vondey insightfully articulates the “full gospel” motifs as a narrative structure that describes a plot commonly identified within Pentecostal spirituality (21-24, 288-289). Let me explain how this works. First, Vondey consistently argues that what is narrated through this “full gospel narrative” is the Pentecostal liturgical practice of encountering God at the “altar.” Throughout Vondey’s book, the term “altar” functions as a “theological symbol” (5) signifying the Pentecostal stress on ongoing or periodic transforming encounters with God, which generally occur within the liturgical context of worship (8-9, 25-26, 31-32, 282-283, 289). Then Vondey pulls these themes together to suggest that the very notion of “Pentecostal theology,” calls us to the “altar” (5, 10, 255-256, 291, 294). Therefore, the five “full gospel” Christological themes narrate our movement toward and at the altar, then from it in mission with God to the world, and finally back again to the altar that signifies encountering God in worship (8-9, 55, 83-84, 90, 289).

With each chapter themed according to one of the five Pentecostal Christological motifs, the next five chapters (“Part 1: Full Gospel Story”) further delineate the Full Gospel as a “theological narrative.” The inviting power of each chapter title warrants their listing:

- Ch. 2, “Saved: Meeting Jesus at the Altar”
- Ch. 3, “Sanctified: Participating in the Life of God”
- Ch. 4, “Baptized: Transformed by the Holy Spirit”
- Ch. 5, “Healed: Manifesting Signs and Wonders”
- Ch. 6, “Commissioned: Enacting the Coming Kingdom.”

Each chapter comprises three sections. In each, *vis-à-vis* the prime Pentecostal metaphor of the “altar,” the first section explores how the respective motif emerges from commonly observed Pentecostal “ritual” experiences and practices. The second section consistently articulates a

moral doctrinal-themed exposition, followed thirdly, by further theological implications. Then in Part 2 (“Full Gospel Theology”) Vondey appropriates the five motifs to construct a theology on the following five selected foci: “Creation” (Ch. 7); “Humanity” (Ch. 8); “Society” (Ch. 9); “Church” (Ch. 10); and “God” (Ch. 11). Hence, each of these five chapters comprises five sections, with each section thus examining the respective foci, from the prism of one of the five Christological motifs.

Vondey’s Conclusion is beautiful. Its first two sections (“The symbol of Pentecost” and “The narrative of Pentecostal theology”) climatically transitions to the third section: “The Pentecostal Liturgy.” Here Vondey states the book’s “chief conclusion”: “Pentecostal theology represents a liturgical tradition oriented around the altar.” It does because, “The full gospel forms the narrative of a Pentecostal liturgy that makes possible the participation in Pentecost as symbol of the outpouring of the Holy Spirit” (291). More specifically: “The surprising conclusion we can draw from this exercise [the book’s broad thrust] is that Pentecostal theology is at heart a liturgical theology” (281, cf. 291-294). By “liturgy,” Vondey refers to the unique worship practices commonly descriptive of Pentecostal community life. These practices are particularly evident through the historical Pentecostal practice of “altar call and response” (31-32) or simply, calling people into encountering God within the “ritual environment” that characterises the Pentecostal communal gathering for worship (43).

I shall now elaborate on two outstanding qualities I find so descriptive of this watershed contribution to Pentecostal theology: *pentecostally synthetic*, and *structurally symphonic*. If I was to name a third feature, it would be: theologically, *aesthetically beautiful*. Let me elaborate what I mean by *pentecostally synthetic*. After halfway reading through Vondey’s book, one of the unique things that caught my attention pertains to his “theological methodology.” Yet by this I am not foremost referring to anything primarily stated in his “Prolegomena” chapter. Nor am I referring to his main arguments, which I have earlier discussed. Rather, by “pentecostally synthetic,” what I mean is this. I noticed that while this work reads as a clear ecumenically-aimed project (7), most of the scholarship that Vondey draws from is that body of historically accumulated Pentecostal formal/academic scholarship that has come to be known within Pentecostal studies as the Pentecostal theological tradition. This is what Walter Hollenweger earlier referred to as, the “Pentecostal critical tradition.” It is as if Vondey had “synthetically” taken up this whole critical tradition as it presently exists, and squarely constructed on it, this exemplar of Pentecostal systematic theology.

In much Pentecostal scholarship, a common and needful approach is to explore a given topic “in conversation” with someone, a given school/tradition, or discipline, within or outside of Pentecostal scholarship. Yet in this work, Vondey refrained from doing so, rather specifically focusing on the existing Pentecostal theological tradition. So while the book clearly demonstrates ecumenical cognizance and aims, Vondey intentionally retrieved most of his sources from within Pentecostal scholarship, in order to demonstrate the theological maturation of contemporary Pentecostal scholarship.

Yet I also find it important to stress that Vondey more explicitly explains how he methodically funded this example of Pentecostal systematic theology. Namely, with the lived “spirituality” of Pentecostals, exemplified by their congregational liturgical practices and experiences affectively evident in worship before God (18-20, 24-26, 28-34) which for Vondey, are broadly signified through the Pentecostal “theological symbol” of “Pentecost” and “altar” as the tradition’s core “theological metaphor” (5, 7, 281-288). By doing so, Vondey effectively integrates these two fields of Pentecostal theological formation: on one hand, the tradition’s formal theological/critical tradition, and on the other, its grassroots liturgical experience. Incidentally, in liturgical theological studies, the former is often referred to as secondary theology, while the latter is understood as primary theology. Vondey thus infers the integral role that grassroots Pentecostal should play within the formation of Pentecostal theology, at the secondary level of formal academic scholarship.

Moreover, through integrating the primary and secondary sources of Pentecostal theology, Vondey successfully achieves another stated aim. Namely, to suggest that such an approach accurately characterises Pentecostal theology as a form of “mystical theology” (17-18). This is a term which historically refers to Christian practices that promote steady movement into the moral likeness and mission of God. This trajectory thus reinforces Vondey’s conception of the Full Gospel as an ongoing narrated movement from the world to the altar where Pentecostals receive empowerment, which thus sends them back into the world with God in His mission to save, sanctify, Spirit baptise, heal, and reign over creation (255-256, 289, 292).

Second, I would characterise both Vondey’s book with its projected portrayal of Pentecostal systematic theology, as *structurally symphonic*. I cannot recall all the details on what qualifies a set of musical instruments or a music piece as a symphony. Yet I enjoy classical music symphonies, where the conductor beautifully integrates all those separate instruments and melodies towards one increasingly symphonic work, often with several crescendos on the way to a fitting climax. As earlier

demonstrated, Vondey's master themes are Pentecost, the altar, and the Fivefold Full Gospel. I am amazed by how he has translated the Fivefold Full Gospel into a narrative movement where God draws us to Himself at a sacred place and time metaphorically called the "altar," then from there sends us out in mission through the transforming power that "Pentecost" signifies.

The basic narrative movement I just described characterizes a recurrent melody through each of the five chapters comprising Part I ("Full Gospel Story"). As earlier noted, another example is how Vondey appropriated the Fivefold Gospel to the five selected theological foci examined in chapters 7-11. In fact, a chiasmic structure can be observed to both parts, which further illustrates the book's structural beauty. Vondey's "Full Gospel Story" (chapters 2-6) thus goes like this: 1a. Saviour; 2a. Sanctifier; 3. Spirit baptiser; 2b. Healer; 1b. Coming King. Then chapters 7-11 can be chiasmically observed as: 1a. "Creation"; 2a. "Humanity"; 3. "Society"; 2b. "Church"; 1b. "God." I suggest this infers that Vondey's chapter on "Society" thereby signifies that God's mission towards "creation" is its flourishing, which is achieved as God's kingdom becomes eschatologically realized in all things (221-24).

Another example of the books' symphonic beauty comes from how Chapter 11 ("God") and the Conclusion, both function as climatic conclusions, one crescendo after another. Chapter 11's sub-title marvellously displays the first crescendo: "Pentecost, Altar, and Doxology." The rest of the chapter reads sermonically, via its translation of the five Christological motifs as verbal descriptions of the triune God. Functioning like an "afterglow," the Conclusion is again, beautiful. Its beauty comes foremost through its climatic suggestion that Pentecostal theology is really—"liturgical theology," calling us to the "altar" in, "worship," which "is the beginning and end of Pentecost" (294). Finally, the symphonic beauty of Vondey's book emerges from its imagery rich yet simple vocabulary, and its highly readable and profoundly edifying prose. For these reasons, another great quality of this work is here we have a systematic theology that can richly fund Pentecostal preaching and congregational liturgical leadership with formatively-powerful imageries, symbols and themes that evocatively call people to God at the altar of Pentecost.

Let me point out however that while this volume is indeed a "systematic theology," it is not one in an exhaustive or traditional manner. In this work, Vondey has not attempted to address all normally identified areas that usually characterize single volume systematic theological works. Rather, what this work aims and succeeds in doing is to suggest a theological method for constructing systematic theology; namely, a method retrieved from the historic repository of Pentecostal

spirituality and its theological tradition. With that, Vondey has explicitly demonstrated through each chapter in Part 2 how the Pentecostal Full Gospel can be used for exploring and addressing on any given doctrine or theological issue, or constructing a theology, in manners robustly characteristic of Pentecostal spirituality (292).

To conclude, I strongly recommend this volume as requisite reading in Pentecostal theology. Its highly readable style makes it assessable for both academic and non-academic settings, such as for a church or ministry resource, particularly for those having an interest or concern in Pentecostal theological scholarship. I have earlier, for instance, noted its applicability for preaching and teaching. However, for the moment its present cost (USD 114) may well limit its accessibility for personal purchase, or as a student textbook. Yet this seminal work deserves purchase for academic and even church libraries. Within the theological school setting, both undergraduate and graduate level students can also benefit from this fine work via selected readings.

Reviewed by Monte Lee Rice

Izaak J. de Hulster, Brent A. Strawn, Ryan P. Bonfiglio eds. *Iconographic Exegesis of the Hebrew Bible / Old Testament: An Introduction to Its Method and Practice*. Göttingen: Vandenhoeck & Ruprecht, 2015. 383 p. ISBN 978-3-525-53460-1.

Iconographic Exegesis of the Hebrew Bible is a collection of important voices from within the study of ancient Near Eastern images. Most scholars of the Hebrew Bible share a common methodological starting point: exegesis must take historical context into account. Many turn to ancient Near Eastern texts, though a growing number of biblical scholars is turning also to non-textual sources, especially pictorial material, or iconography. The authors from Finland, France, Germany, South Africa, Switzerland and the United States, are brought together within one cover with the goal of presenting a textbook to introduce students to a new method of biblical exegesis. This book is a sequel to a number of other publications, which burst upon the world of biblical scholarship in the 1970s, and were made jointly by the community of scholars interested in the use of ancient Near Eastern visual materials in Old Testament textual analysis. This beautifully produced volume is a tribute to Othmar Keel, the pioneer of the iconographic approach in biblical exegesis and the founder of the Fribourg School.

One of the editors' opening statement that "iconographic approaches are now several, involving datasets, specific ideas, and applications not originally presented in Keel's pioneering work" poses the following questions: Does biblical exegesis need the approach presented to trace the roots of biblical thinking, the ways of *mythos* and *logos*? How can the comparison of biblical texts and iconography per se be replaced by iconographic exegesis? Is there a fruitful future promised by the incorporation of the methodology introduced in this textbook into the general field of cognitive studies?

The book opens with a helpful introduction by the editors that provides the reader with a brief overview of different reasons for the enrichment of Old Testament studies through iconographic exegesis. The existing "internal" exegetical methods (compositional pieces of a text, including its redactional layers, textual variants, editorial history, genre, literary devices, intertextual allusions, and so on) used by the majority of biblical scholars may benefit from the use of "external" ones, such as the one offered by this textbook (19-21). The purpose of this textbook carefully designed for students is to introduce the iconographic approach as a subset within historical-critical methodology at large. Three general aspects of the relationship between texts and images, which address a distinct set of interpretive questions, are summarized by the editors as *congruence*, *correlation* and *contiguity*. These are illustrated through a

brief example from Is 63:1-6 (26-32). The final part of the introduction gives a practical overview for newcomers to this method of how to find, analyze and present images in their research field. The desire of the manual's authors is verbalized in a call for the incorporation of images into *all* interpretive work (42).

The book is organized in three parts following the canon of the Hebrew Bible or TaNaKh: the Torah/Pentateuch, the Nebi'im/Prophets, and the Ketubim/Writings (and beyond). Part one consists of five chapters, four of them produced by the editors (Izaak J. de Hulster from Finland and Germany, and Brent A. Strawn from the USA) and one by Thomas Staubli from the *Alma Mater* of the method, Fribourg, Switzerland. The first two chapters written by the first and second editors deal with the iconographic perspective of the creation story in Genesis attributed to the Priestly source (45-61), and with the portrayal of humanity as the image of God (63-75). They point out the difference between the foundational concepts of Egypt and Mesopotamia, and those of the Bible. The central chapter is the longest in part one and is centered on human sacrifice in the ancient Near East (ANE) and the "pagan" prehistory of Gen 22 (77-101). The last two chapters of the Torah part are dedicated to the Exodus tradition of YHWH's strong hand and outstretched arm (Strawn, 103-116) and the mixed divine metaphors in Deut 32 (de Hulster and Strawn, 117-133). The last one is worthy of special attention due to the authors' presentation of *Mischmetaphors* as "conceptual blending," and the usefulness of the method introduced for a better understanding of the analyzed foundational biblical figure of YHWH.

Part two is the longest one and consists of seven chapters, of which four are written by the editors of the volume, and the other three by the scholars from Germany (Rüdiger Schmitt of the Westfälische Wilhelms-Universität Münster), France (Regine Hunziker-Rodewald of the Université de Strasbourg) and Switzerland (Thomas Staubli of the Université de Fribourg). In chapter six Schmitt, by analyzing the royal construction in the book of Kings, introduces architecture, a part of the culture's symbolic system, to illustrate the methodological challenges that iconographic exegesis of the Hebrew Bible will face (137-146). The following four chapters deal with the book of Isaiah. In the first, by analyzing the seraphs' vision of the prophet in Is 6 and what the author terms Moses' "seraph staff" in Numbers within the general context of idol polemics, de Hulster offers the ANE *uraei* images for tracing the biblical concept of seraphs, cherubs and angels (chapter 7). In the second Hunziker-Rodewald connects the thrones in Sheol (Is 14:9) with Syro-Palestinian royal statues, and thus provides a new perspective on the biblical text (chapter 8). In the third, de Hulster, through the association

of “a monument and a name” in Is 56 with a stone erected in a memory of the name, traces the formation of a culture of material commemoration based on aniconic images and the shift to programmatic aniconism in the Hebrew Bible (chapter 9). In the fourth de Hulster and Strawn, by identifying Is 60 as additional evidence of solar imagery in Persian Period Yehud, show how the *Pax Persica* became the *Pax Jerusalem* (chapter 10). The last two chapters of the book’s second part deal with the reading of Zechariah and its rich metaphorical language. In chapter 11 Staubli offers the lunar iconography of the ancient Levant for a better understanding of the texts of Zech 1:8-6:15 and Ps 67, that are both designed in the form of a menorah. Chapter 12, the last chapter on the Prophets, like the last chapter of the Torah section, deals with metaphors. Bonfiglio shows that the biblical images of the divine warrior are another example of a blending of concepts presented within the text of the TaNaKh body.

Part three, the Writings, contains six chapters, three of which are written by the editors (Strawn and de Hulster) and three by Joel M. LeMon (University of Stellenbosch and Emory University) and Staubli. This third part starts with three themes presented in the Psalms: the hunting lion (chapter 13), the wings in a prayer (chapter 14) and the divine violence (chapter 15). In the opening chapter Strawn struggles with the ambivalence, or even polyvalence, of the lion image, pointing to the methodological problems that occur in analyzing the book of Psalms using the iconographic approach (246-261). LeMon’s following two chapters are dedicated to the iconographic exegesis of Ps 63 and Ps 81, respectively. The first one deals with “multistability” in different interpretations of the winged images as understanding of YHWH in the Psalms, noting as well that one may find even more explanations in literary images of the Bible (263-279). The second one argues that analysis of ANE iconography of divine violence/“the blow” helps to untangle difficult Hebrew texts and their interpretation (281-294). In chapter 16 Strawn turns to the problem of “the fear of the Lord” as an example of assessing the foundational biblical concepts which are beyond the reach of metaphorical language. He emphasizes the role of “the interface between visual studies and cognitive theory” in future iconographic research (295-311). By turning to the Song of Songs (7:2-6) in chapter 17, de Hulster, in summing up the part on the Writings, demonstrates the importance of the method and practice introduced for the translation of biblical poetry. Conceptual metaphors are of special interest for the growing number of scholars working within the frames of cognitive studies. Those working on or with modern Bible translations will admire a “pleonastic” approach offered by the author in his translation of the text analyzed which aims at “comprehensibility/clarity

in the target language while preserving the culturally specific connotations of the source language,” offered by one of the volume’s main contributors (313-328).

The book of Judith is the one book studied that is *outside* the TaNaKh canon, and Staubli includes the analysis of “twigs” in Judith 15.12-13, thus extending the iconographic exegesis offered by this textbook to the Palestinian Folk Art Traditions, the Jewish tradition of Sukkot, the Christian tradition of Palm Sunday, the Israeli state emblem, and even spirituality in folk Islam (329-347).

Each chapter of the textbook is well structured and follows the same pattern: the introduction of a problem, a brief overview of the textual approaches traditional in Biblical studies, an outline of ANE image traditions, a comparison of the approaches used for text analysis, a summary assessment and a conclusion. Designed for students, each chapter includes an assignment and a brief bibliographical list related to the issue studied for further reading. An extended bibliography is given at the end of the book (349-368), followed by an author index, and a Scripture citation index.

We have to keep in mind that at the core of foundational biblical concepts is experience of the divine presence, described as the sense of fear, awe, wonder (light, darkness, etc.). Some chapters are of special interest for Pentecostals, such as chapter 15 dedicated to *the fear of the Lord* by Strawn, or chapter 14, *On the Wings in a Prayer*, in which LeMon reminds us of “the fact that Israel’s prayer and praise exist within a world of images” (264).

Iconographic Exegesis of the Hebrew Bible offers an important and stimulating contribution to the ongoing debates between *internal* and *external* traditional methods of Biblical exegesis and to unexamined assumptions regarding text, religion and culture. The volume also serves well as a text to create discussion. In terms of critiques, three major matters stand out. First, it is a pity that the three parts of the present volume are not well balanced: of the five chapters of part I, three are on the book of Genesis; of the seven chapters of part II, four are on the book of Isaiah, and two are on the book of Zechariah; of the six chapters of part III, three are on Psalms. Second, the label “chapters” suits the editors’ aim to present the iconographic approach to Old Testament exegesis: *An Introduction to Its Method and Practice*. However, the volume consists of eighteen chapters, some of which are quite short (chapters 6 and 11 are only 10 pages each) and look more like essays or papers. It would be better to present three chapters and to write a general conclusion for newcomers to the method under consideration. Also, the addition of some answers to assignments given at the end of the book (at least one for each chapter) would benefit future students, allowing them

to check their own research progress. This is a recommendation for future on-line and correspondence courses on biblical studies, which will hopefully follow this presentation and the information on *working with images* provided by the editors in the Introduction (32-41). As in the majority of publications, misprints, especially in table of contents and headings, are always regrettable (7, 117), even though they do not outweigh the richness of the subjects addressed (such as metaphor, translation, literary imagery, ritual, emotion, violence, architecture, etc.), and the overall value of the volume. In spite of these criticisms, this textbook presents a solid and inspiring introduction to iconographic exegesis, one that those who are interested in biblical thought and culture should digest for the benefit of their own research.

Reviewed by Olga Zaprometova

Contributors to This Edition

Amanda Shao-Tan is a Chinese-Filipino. Shao-Tan received her MDiv and ThM from Asian Theological Seminary (Manila), and PhD in Hermeneutics and Biblical Interpretation from Westminster Theological Seminary (Philadelphia). She taught for 30 years at Asian Theological Seminary before her retirement. Currently she is an adjunct faculty there, teaching Hermeneutics and NT courses. At her home church, the United Evangelical Church of the Philippines (Manila), she leads seminars and workshops, gives spiritual direction and mentors women discipleship leaders.

Marlene Yap, (Mth. Cand.), M.Div., has been teaching Biblical Greek at APTS since 2010 while pursuing post-grad studies at Asia Graduate School of Theology. She served at United Bethel Church in Manila from 1989 to 2000, with ministry involvement in pastoral, youth, worship, discipleship and Christian Education, outreach, and managerial and financial administration. From 2000 to 2010, Marlene served in Northern Asia and was involved in Bible translation and distribution, and pastoral and leadership training.

Im Seok (David), Kang is a missionary from Korea Assemblies of God to the Asia Pacific Theological Seminary, where he teaches Biblical Hebrew and textual criticism and is in the faculty development program. David holds a BA from Hansei University and a Master of Divinity from Asia Pacific Theological Seminary. He is now pursuing a Master of Theology from Asian Graduate School of Theology Philippines. He also trains Korean Missionaries' children in the Asia Pacific Region in IGC (Inspire Generation Community) Mission.

Balu Savarikannu teaches Old Testament at Hindustan Bible Institute & College in South India. His wife also teaches contextual theology there. They have two children, Sashwath and Samarth. Earlier, Balu was a cross-cultural missionary in North India.

(Continued from front inside cover)

MANUSCRIPTS AND BOOK REVIEWS submitted for consideration should be sent to *Asian Journal of Pentecostal Studies*, P.O. Box 377, Baguio City 2600, Philippines (fax: 63-74 442-6378; E-mail: apts@agmd.org). Manuscripts and book reviews should be typed double-spaced. Manuscripts should conform in style to the 7th Edition of Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*. An additional style guide will be sent upon request. The *Journal* encourages contributors to submit an electronic copy prepared through a popular word processor mailed in a Windows-compatible disk or sent as an email attachment.

BOOKS FOR REVIEW: Send to the *Journal* Office.

CORRESPONDENCE: Subscription correspondence and notification of change of address should be sent to the subscription office or email to: facultysec@gmail.com.

THIS PERIODICAL IS INDEXED in *Religion index One: Periodicals*, the *index* to books Review in religion, Religion Indexes: Ten Subset on CD-ROM, and the ATLA Religion Database on CD-ROM, published by the American Theological Library Association, 250 S. Wacker Dr., 16th Floor., Chicago, IL 60606 USA, email: atla@atla.com, <http://www.atla.com/>.

Asian Journal of Pentecostal Studies
P. O. Box 377
Baguio City 2600, Philippines

www.apts.edu/ajps

Biblical Reflections on Shame and Honor in Asia

With the rise of the church in the Majority World comes a rise in interest in issues drawn from those cultural contexts. One of the issues in the last few years has been that of honor and shame. While this is not a new issue to Asians, it is one of the most difficult aspects of Asian cultures for Westerners to grasp. It may have been issues like this that poet Rudyard Kipling, who was born in British India, had in mind when he wrote his famous line “East is East and West is West and never the twain shall meet.” Difficult or not, it is part of the core of most, if not all, Asian cultures.

It is also, as my colleague Marlene Yap pointed out to me some time ago, a core value in the background of the Mediterranean cultures in the New Testament era. I then discovered that the Old Testament cultures also had honor and shame as a core value, opening up new vistas of biblical understanding to me. I am not alone in this discovery.

Fortunately, authors like Jackson Wu, *Saving God’s Face: A Chinese Contextualization of Salvation Through Honor and Shame*, Jayson George and Mark Baker, *Ministering in Honor-Shame Cultures: Biblical Foundations and Practical Essentials* and Werner Minschke, *The Global Gospel: Achieving Missional Impact in Our Multicultural World* and others have begun to address this issue that bridges the gap between East and West as well as demonstrating the shame and honor values in the biblical background cultures.

This edition is our small contribution to the discussion. All papers here reflect viewpoints that are deeply biblical and thoroughly Asian. Two of our authors are from the Philippines, one from India, and one from Korea. Three of the papers here were originated from a class taught by Dr. Darin Land at the Asia Graduate School of Theology—Philippines, which is a consortium of several seminaries of which APTS is a part.

In the lead article, Amanda Shao-Tan discusses shame and honor among people of disabilities among her own ethnic group, the Chinese-Filipino community in the Philippines. For Shao-Tan, this is personal as she has battled a congenital disability all her life and used to feel ashamed of her body. After sharing part of her story, she takes us on a study of the book of Hebrews and tells us about how “Hebrews presents

an empathetic and empowering Jesus who is worthy of emulation in his responses to shame.” Amanda has learned well from Jesus and borne her disability with dignity and grace. I have seen her at various functions over the last several years and I have never heard her complain and she always has a kind word and a warm smile. She is one of my many heroes.

In the article that follows Marlene Yap, who is also a Chinese-Filipino, explores the cross and the resurrection through the prism of honor and shame. Rooting the events of the day in the Graeco-Roman culture of the times, she notes that Mediterranean cultures practiced a number of “status degradation rituals,” which included crucifixion. She then goes into detail about how shameful death on a cross was and how Christ willingly endured the shame, which God turned into honor (Phil. 2:6-11). In accepting Christ, we too, must accept the shame that comes from our sin. But in Christ, however, we are now honored, sitting with him in heavenly places (Eph. 2:6-7). Yap demonstrates that not only did Christ die for our sins, he also died for our shame and his death also put to rest the stigma that comes with shame and elevated us to positions of honor in Christ.

Im Seok (David) Kang then follows with an article whose theme is similar to Yap’s. Kang, however, also roots his theme deep in his Korean culture by exploring the meaning of the of the *hyeonchung* ceremony to honor the dead—specifically those who have died in service to others. He then proceeds to connect this to Jesus’ call to “do this in remembrance of me.” (I Cor. 11:23). In doing so, he explains how Jesus redefined his culture’s understanding of shame and honor in light of the values of the Kingdom of God. Finally, he introduces the Korean concept of honor, *bakgolnanmang*, and explains how Koreans could understand Jesus’ concept of honor within their own culture.

In Kang’s second article, he explores the concept of friendship in the book of Job, a concept which, he believes, is central to the book. While shame and honor are not specifically mentioned in the paper, the concepts are implied because he focuses on the idea of loyalty within friendship. This loyalty is an integral part of shame and honor. Job’s friends repeatedly failed the friendship test and shamed Job with their comments. In the final analysis, however, God intervenes and, after confronting Job with his ignorance and hearing his plea for forgiveness, restores Job’s honor in Job 42:7-17. God also restored Job’s friendships with those who had dishonored him.

Finally, Balu Savarikannu, from India, contributes an excellent paper on shame and honor through a threefold reading of Lamentations 1. First, it explores some characteristics of the Mediterranean culture as well as honor-shame references in the Old Testament in general. Second, it gives a close reading of Lamentations 1 through the perspective of

honor-shame. Third, it offers some contextual reflections of the study. This study is significant because there is no complete study on the book of Lamentations through an honor-shame perspective. A close reading of the book of Lamentations reveals cultural norms of honor as well as expressions of honor that counter those common in that culture.

Those of us from the West have much to learn about interpreting Scripture from our Asian colleagues. If my understanding of Kipling is correct, he was at least partly wrong. In Christ, the one who shamed and then honored above all, East and West can meet and understand one another.

As always, your comments and suggestions are welcome. You may contact me through the APTS website, www.pts.edu or through my personal email address, dave.johnson@agmd.org.

Respectfully,

Dave Johnson, DMiss
Managing Editor

Asian Journal of Pentecostal Studies
Volume 21, Number 1 (February 2018)

EDITORIAL

Dave Johnson 1-3
Biblical Reflections on Shame and Honor in Asia

ARTICLES

Amanda Shao-Tan 5-31
*Spirituality for the Shamed Tsinoys with Disabilities:
The Shamed Jesus in the Book of Hebrews*

Marlene Yap 33-47
*The Crucifixion of Jesus Christ:
From Extreme Shame to Victorious Honor*

Im Seok (David) Kang 49-65
*Meaning of Remembrance of Me in
1 Corinthians 11:23-27 in Light of Bakgolnanmang:
A Korean Concept of Honor*

Im Seok (David) Kang 67-80
True Friendship: Job 6:14-30

Balu Savarikannu 81-94
Expressions of Honor and Shame in Lamentations 1

BOOK REVIEWS

Joel Tejedo 95-97
Ivan Satyavrata, *Pentecostals and the Poor:
Reflections from the Indian Context*

Monte Lee Rice 98-103
Wolfgang Vondey, *Pentecostal Theology:
Living the Full Gospel.*

Olga Zaprometova 104-108
Izaak J. de Hulster, Brent A. Strawn,
Ryan P. Bonfiglio eds.
*Iconographic Exegesis of the Hebrew Bible / Old Testament:
An Introduction to Its Method and Practice.*

CONTRIBUTORS 109